The Congregational Quarterly

EDITORIAL.

THE other day we heard a leading dignitary of the Church of England arguing in favour of the existence of a personal Devil. He had come to the conclusion that it was only by means of such a theory that the present condition of the world could be explained. The peoples were all eager for a measure of disarmament which would relieve them all of burdens and do much to ensure peace, but it could not be secured. A policy of unemployment insurance had been established, based ultimately on Christian and humanitarian motives, but it only tended to produce moral deterioration and financial disaster. All manner of fine ideals were conceived, but there was no strength to bring forth. This is certainly true. Even more than a Hardy heroine does this poor old world of ours seem to be the sport of malicious spirits. If hope begins to rise, there comes at once another disaster, economic or political, in East or West—an outbreak of nationalism in one country, a financial crash in another, an assassination, a resignation, or an election somewhere else. If the least bit of confidence begins to appear and a building begins to arise, someone takes away a brick, and the edifice comes tumbling to the ground.

Nevertheless, we are not yet prepared to put the blame for all this on a personal Devil. Rather do we ascribe it to something of the devil in all people that we know, including ourselves. Is it really true that the nations of the world are longing for disarmament? Have the people in this country shown as much interest in recent weeks in the Disarmament Conference as in the Derby Sweep or the Rector of Stiffkey? Can it be said that the brains of mankind have been concentrated on the task of securing peace in anything like the same way in which they have been employed in developing the science of war?

* * *

THE Prime Minister has been labouring under many handicaps, and he has had the sympathy of the country in his indisposition. Politically his testing time will come during the next few months, for up to the present, except in one or two minor details, the National Government has merely carried out the policy of the Conservative party. Can Mr. MacDonald give the world a lead at Lausanne and Geneva? Is there sufficient faith, courage, and ability in our Prime Minister, Sir John Simon, Mr. Runciman, and Mr. Baldwin, to set an example to

the statesmen of other lands and give a lead to the world? Can they enforce economy on the spending departments? Can they persuade their "National" followers that it is folly to trust in chariots and horsemen? It will need more than the platitudes of Empire Day or the mere imposition of tariffs if the country and civilization are to be saved.

* * *

We wonder if the dignitaries of the Anglican Church have ever considered the effect of their titles and dress on the minds of people outside the Churches. It is not so much the "fatal opulence of Bishops" that matters, though it would be an advantage if episcopal salaries were small and the amount used for the administration of their dioceses separated from the salary. It is rather that the use of titles like "Your Grace" and "My Lord" are altogether alien to the religion of Jesus Christ, while a Bishop like the one we saw the other day wearing a large pectoral cross, an episcopal ring, a private ring, and a gold wristlet watch, does not altogether suggest the religion of the Carpenter. It may be only a comparatively small thing, but we believe that if Anglican Bishops were to announce, not merely that they refused to live in palaces, but that they refused to employ titles of honour, it would have a great effect on the attitude of many people to the Christian Church. And incidentally it would be a step in the direction of Christian union.

* * *

There was nothing particularly exciting about the Congregational Union May Meetings. Both in regard to union with the Presbyterian Church of England and in regard to the appointment of Army chaplains the denomination simply marked time. The proposals of the Chairman's address in regard to the ministry and colleges were regarded in widely different ways. Some thought that they were utterly revolutionary and subversive of the principles of Congregationalism; others that these "Carter's Pills" were utterly innocuous in a period of religious earthquakes. There is no reason at all, from the point of view of Congregational principles, why there should not be closer co-operation between the churches. A Sustentation Fund for the ministry and denominational oversight of the colleges need not necessarily interfere with the autonomy of the individual church. The problem of Congregationalism has always been to secure that the life of the whole Church flows to every individual church. It is a problem that has by no means been solved yet, and it may be that the discussions arising on the Chairman's address will carry us on the way toward a solution. We believe there is still sufficient belief in sturdy independence to ensure that our churches will continue to live as healthy and strong men, and not as spoon-fed invalids. But we are members one of another.

In regard to ministerial stipends, there is much to be said for equalization proposals, though the figures produced in the *Christian World* some time ago show that schemes such as have been suggested would make astonishingly little difference in practice.

* * *

THERE is a good deal of talk both in city and country churches about the grouping of churches, either of two churches under one pastor or of a group of churches under two or three men. There are no doubt cases where such a system would be extremely beneficial. An experiment that we should like to see, however, is of a different kind—the grouping of churches, not in a local area, but along the spokes of a city wheel. Population moves out of a city along fairly definite lines, churches nearer the centre becoming poorer and poorer as their people migrate to corresponding suburbs. Would it not be possible to keep people in touch with their old churches by grouping four or five churches along these lines of movement? In every large city, churches of this kind will occur to people with local knowledge. There is an East London by the sea, and a Chorlton Road over the Cheshire border. By this method, instead of uniting in one group four or five churches all struggling with increasing poverty, churches in different stages of development and with widely diverse resources would be combined together. The strong church would help the weak, the new church the old, and tradition and enterprise would be in happy association.

* * *

THE report of the Lindsay Commission on Christian Higher Education in India is full of suggestion for other problems beside the one with which it is immediately concerned. In one part of the Report a parallel is drawn between the condition of India to-day and that of England a century ago. It reads:

> A century ago, England (like India of to-day), appeared to be heading straight toward revolution and civil war. Why did this consequence, apparently so inevitable, as a matter of fact, not result?

In answer the Commissioners quote Halévy's *England in 1815*:

> Because of the Wesleyan revival, and its effects upon the whole religious life of England.

The inevitable corollary to this is to ask whether Indian Christianity possesses sufficient power to divert India from the road to revolution. Is there any force in Indian religion to-day at all to be compared with the power of the Evangelical Revival? If this question can be answered in the affirmative, it may mean the salvation of both India and England.

* * *

How India can bring her contribution to Christianity is suggested in a poem in Mr. N. V. Tilak's *Sushila and Other Poems*.

From this day onward Thou art mine
Brother beloved and King divine,
From this day on.

My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me.
I'll live and breathe to sing Thy praise
From this time onward all my days.
Thy feet I choose, the world resign,
For Thou from this day on art mine,
Brother beloved and King divine.

To Thee I offer child and wife,
My home and all my worldly life;
To Thee this body too I bring,
To Thee surrender everything.
My very self henceforth is Thine.
O take it, Lord, for Thou are mine,
Brother beloved and King divine.

My thoughts and words are all of Thee,
Thou—Wisdom, Joy and Liberty.
Now Thee and me no rift can part,
One, not in semblance, but in heart.
Set free am I, and for me shine
The joys of heaven, since Thou art mine,
Brother beloved and King divine.
From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.

* * *

We wish that preachers of all denominations would read two articles in last quarter's periodicals—the Rev. J. A. Chapman's "Preaching" in the *London Quarterly and Holborn Review*, and the Rev. G. H. Ruffell Laslett's "Things I miss in the Modern Pulpit" in the *Baptist Quarterly*. The things Mr. Laslett misses are urgency, certainty, and ecstasy. If preachers in the Christian Church could but secure these once again, the revival of religion would not be long delayed. Mr. Chapman suggests, changing a word in Milton's essentials for poetry, that preaching should be simple, vivid, and passionate. Both these articles place a great ideal of preaching before the reader, and any man called to the task of preaching will find them very searching.

It was from the way that they reflected on the work of the preacher that we found Ellen Terry's *Four Lectures on Shakespeare* (Hopkinson, 7s. 6d.) extremely fascinating. The lectures are of great interest in themselves, but of special significance in their revelation of the thorough way in which the great actress studied and re-studied the plays, and got really inside her parts. Artifice in the pulpit is

thoroughly reprehensible, but we cannot help wondering whether preaching would not be much more effective were ministers to pay more attention to the form, content, and delivery of their message. A page from Ellen Terry's study of Juliet opened at random contains these directions for herself.

> "Take time", "Quiet", "Keep still", "Low Voice—almost intone —grave, solemn", "With humour, rather reckless", "Ingratiating, irritating, babyish", "Horror, *not* loud", "Dark, fierce, violent", "Rather cross", "Quick and quiet", "Whisper".

If an actress takes so much care in the understanding of her parts, how much care should not preachers take in the presentation of eternal truth?

If preachers do not live up to their high calling it is not for lack of advice—and some of it very good advice. Think of the admirable volumes in the Lyman Beecher Lectures on Preaching at Yale. Another has been added to their number—Dr. G. A. Buttrick's *Jesus Came Preaching* (Scribners, 8s. 6d.)—and it is by no means unworthy of its place in the series. Dr. Buttrick has become more American than the Americans, and occasionally this may put off English readers, and rather too frequently his quotations are at secondhand (a bad example to set before students). But we feel as we read that here is a preacher who knows and loves his craft. His lectures are full of suggestions both for sermons and for effectively carrying out the work of the ministry.

Much more pedestrian are the lectures in another American volume, Dr. H. A. Prichard's *The Minister, The Method, and The Message* (Scribners, 7s. 6d.). Dr. Prichard is an Episcopalian, and it is perhaps not unjust to see in the two books the difference in attitude to preaching which has marked liturgical churches, on the one hand, and the Presbyterian and Congregational Churches to which Dr. Buttrick has ministered, on the other. A good deal, nevertheless, can be picked up from Canon Prichard's book; the accounts given by a dozen of America's leading preachers of the way they prepare for the pulpit are very interesting.

From Scotland come Dr. Lauchlan Maclean Watt's Warrack and McNeill-Fraser Lectures, *The Preacher's Life and Work* (Allenson, 7s. 6d.). All ministers could profit by reading them, and all men entering the ministry ought to read them. They will not find much in them about Freud, nor will they discover any of the jargon of the moment, but they will find the ideal of the ministry that made Scotland painted for them with tenderness and wonderful skill. Year by year we read John Watson's *The Cure of Souls,* and we can pay no higher praise to Dr. Watt's lectures than to say that they often reminded us of that little masterpiece.

Canon Lindsay Dewar's and the Rev. Cyril E. Hudson's *A Manual of Pastoral Psychology* (Allan, 8s. 6d.) is also a useful

book for ministers, but nothing like so useful as its title and the names of its authors made us hope that it would be. It fails, we think, because its emphasis is on "Psychology" rather than on "Pastoral", and much space which might have been employed in practical counsel is occupied by summarizing psychological views which are easily available in other books. This also results in packing too much into one volume; to survey modern psychology and apply it to the life and work of the ministry in 230 pp. is a task beyond the reach of one man—or two. There is, nevertheless, much that the minister can learn in these pages. Few ministers would fail to benefit from pondering the chapter on "Some Clerical Failings", and there are many useful suggestions in the section on "Pastoral Methods". And there is much wisdom in the warning against "uplift", and the emphasis "that religion is a matter of good wills rather than of good thrills".

* * *

In the *Liverpool Congregational Magazine* the Rev. William Paxton has a courageous article on "Concerning Testimonials". In it he speaks of the way in which people with a very casual connexion with a church run along to ministers for testimonials, or leave documents to be witnessed in the absence of persons who signed them. Mr. Paxton protests strongly against this practice. He goes on to suggest that transfers of membership to other churches might be made absolutely truthful, as, for example:

> Mr. . . . . has been a member of this Church for 10 years. During that time he has been irregular in his attendance at public worship. He has not supported any of the agencies of the Church and has only recognized the value of his membership when he required the services of the minister.

We suppose that to balance this it should be urged that the speeches at ministerial welcome and farewell meetings should also be absolutely truthful, like that of the deacon of whom the Lancashire Moderator often tells, who said at a farewell meeting, "I will say this about Mr. So-and-So; he came unanimous, and he leaves unanimous".

* * *

The following is from an anonymous writer, but it is not without point. There are people even in the Christian Churches to-day who might read it with benefit to themselves and to their work.

> Did you ever stop to think that hard times means nothing to a hen? She just keeps on digging worms and laying eggs regardless of what is said about "conditions". If the ground is hard, she scratches harder. If it's dry, she digs deeper. If she strikes a rock, she works around it. But always she digs up worms and turns them into hard-shelled profits, as well as tender broilers. Did you ever see a pessimistic hen? Did you ever know of one starving to death waiting for

worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life! She saves her breath for digging and her cackle for eggs.

* * *

THERE is much good stuff in Dr. F. W. Norwood's *Indiscretions of a Preacher* (Hodder, 6s.), but it is too miscellaneous to make a book. The first part is autobiographical, and it adds another to the record of heroic women to whom sons owe much; the second consists of chapters setting forth Dr. Norwood's views on various subjects. The title was undoubtedly a mistake; it arouses expectations that are never realized, and inclines us to reverse the opinion that men from the Dominions are more outspoken and adventurous than inhabitants of the old country! Dr. Norwood, for example, seems to think he will be accused of indiscretion for saying that the churches are not whole-hearted in their denunciation of war; what would he say about those who were denouncing war fifteen years ago? We wish that Dr. Norwood had given more space to constructive proposals on the lines of those he mentions in Chapter VII. Organized religion has been very slow to realize the opportunities presented by new means of propaganda and quicker means of transit—the cinema, broadcasting, and motor transport. There is a great deal in Dr. Norwood's suggestion of a London theatre meeting on Sundays at 8.45, the subjects and speakers to be arranged by the whole Church, and to be broadcast. While we believe the B.B.C. has done extremely well in its religious services, we cannot but revert to the proposal made in these pages previously—that a Religious Broadcasting Centre, which shall be responsible for religious, educational, and teacher-training, as well as services for worship—is an essential. Indeed, such a centre is already overdue.

* * *

Earthquake Love (Bles, 3s. 6d.) consists of sketches by the Rev. P. B. Clayton. "Earthquake Love" is the spirit of comradeship which was shown immediately after the San Francisco earthquake, to vanish all too soon. Can the spirit of Toc H., born in the earthquake of war, survive in the years of peace? Seven sketches deal with Toc H. and claim that this question has already been answered in the affirmative. Two deal with "People", three with "Places", and the four "Miscellaneous Articles" are all concerned with the work of the Church of England. Here Mr. Clayton's contentions are generally marked by commonsense, and we are glad to see that he supports the establishment of a "permanent voluntary diaconate", but sometimes he is unguarded, as for example in his denunciation of the pulpit; this may easily be read as a denunciation of preaching, and at the end it becomes rather cheap.

As we read of Toc H., or of Freemasonry, or of the Group Movement, all of them doing excellent work along their own lines, the same question arises in the mind: "Is there anything here that does not fall within the work of the Christian Church?" The Christian Church stands for service of others, for fraternity and benevolence; it is a group of people associated for fellowship and mutual helpfulness. Is it because the Church fails that these movements arise, or do they come into being in order to meet special needs and serve particular types? Perhaps those who belong to the Group Movement claim that the Churches have failed to supply fellowship, as John Wesley claimed the parish churches did.

> Which of those true Christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them as they had need? This, and this alone, is Christian fellowship; but, alas! where is it to be found? Look east or west, north or south; name what parish you please: is this Christian fellowship there? Rather, are not the bulk of the parishioners a mere rope of sand? What Christian connexion is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burthens? What a mere jest is it, then, to talk so gravely of destroying what never was! The real truth is just the reverse of this; we introduce Christian fellowship where it was utterly destroyed. And the fruits of it have been peace, joy, love, and zeal for every good word and work.

It was this fellowship that Wesley was always endeavouring to secure.

> How does the work of God go on at Limerick? Does the select society meet constantly? And do you speak freely to each other? What preachers are with you now? Do you converse frankly and openly with them without any shyness or reserve? Do you find your own soul prosper? Do you hold fast what God has given you? Do you give Him all your heart? And do you find the witness of this abiding with you? One who is now in the house with me has not lost that witness one moment for these ten years. Why should you lose it any more? Are not the gifts of God without repentance? Is He not willing to give always what He gives once? Lay hold, lay hold on all the promises.

If Groups, Freemasons, Toc H. help to restore to the Church of Christ what should be central to its life, well and good.

* * *

Mr. Middleton Murry is passing through a very restless phase. He has told us what he thinks of Jesus: he has described the religious experiences which have given him a conception of God: now, having reluctantly been convinced that communism is right and inevitable, in *The Necessity of Communism* (Cape, 3s. 6d.) he sounds a loud trumpet to announce the fact to the world, telling us in the course of the proclamation that the God the Communist believes in is "the God that creates himself eternally in the everlasting body of Man".

We cannot quite make up our mind whether Mr. Murry shouts so loudly because he is not quite sure about his conversion, or because he wants to convince his new friends of its reality. "Oh, you fools!"; "To hell with these arguments"; "And Christianity has forgotten all it ever knew about repentance. It is devilishly easy to 'be truly sorry'." The man who is sure of himself doesn't usually find it necessary to screech like this. Nor is he usually so dogmatic about anything as Mr. Murry is about everything.

> To-day, there is only one way of sacrificing the ego. No form of "religion" can offer it . . . . . To-day, as in crucial moments before to-day, there is one way and one way alone towards the complete sacrifice of the ego. To-day it is Communism. Therefore Communism is the enemy of all "religions", because it is itself the one religion . . . . . Communism is the one living religion in the Western world to-day.

So much having been said, we recommend everybody to read this essay. They will find Mr. Murry's practical programme of communism ludicrously inadequate, but they will be stirred by his searching examination of principles. Especially will it do Christians good to read it, though it is surprising to find that Mr. Murry makes the elementary mistake of thinking that the Church comprises only Anglicans and Roman Catholics. Nevertheless, Christians in all Churches would do well to ponder this indictment:

> For at least a hundred years the Christian Church has lagged, in effective ethical passion, behind the average of society as a whole. That diluted quantum of the ethic of Jesus which the English Church incorporated had become a common possession. As a repository of ethical values, the Church was obsolete; its power of magical attraction had ceased with the decay of faith in the supernatural, which was at best only a transitory and unsatisfactory symbol of the reality of the spiritual; its social and charitable services, which since it ceased to be Catholic it had performed perfunctorily or not at all, had been organized and established by voluntary non-religious effort, or by the State itself. It endures in England to-day chiefly because it is a corporation, possessing vast properties; its existence is not particularly resented, because in the countryside it still offers a place of meeting and an opportunity of corporate action, because occasionally the parson is the focus of enlightenment, or a pattern of humane behaviour, and because there is still a considerable though dwindling number—a few hundred thousands at most—of people who are believers in the supernatural, and in a life of rewards and punishments after death. We are rightly tolerant enough to hold that their desires should be met and their needs supplied. But the Church, in this country, has become an antiquarian survival.

Again,

> But the Church as a body has never, at any time, known, or cared to know, what Jesus meant by the kingdom of God.

Mr. Murry's method, in its passion, its extravagance, and its unfairness, is well illustrated in the following sentences:

> Thus there arose a form of Christianity which made its religion the concern of the individual soul alone, and disinterested itself completely in the economic conduct of man. This form of Christianity (of which past Quakerism is the perfect type) produced a few notable saints, and a swarm of hypocrites, convinced of their own superior morality in frowning upon all humane enjoyments which distracted them from the pursuit of wealth . . . . . As Christianity in its corporate and Catholic form collapsed under the surge of economic individualism, so Christianity, in its individualistic and Protestant form, was caught in a vicious circle. It ended by giving ethical fervour to the most inhuman oppression the world had known—the massacre of the workers under early English industrialism.

Christianity, we learn, no longer makes that total disinterestedness, that "final sacrifice of our individualism", which communism demands: it is no longer revolutionary, while communism means

> devoting oneself to the task of making the Labour Party Marxist and revolutionary once more,

with

> the ethical passion of disinterested action, and . . . the intellectual passion of disinterested seeing.

Non-resistance to evil was

> once the perfect and selfless assertion of life, for the reborn individual; to-day the position is wholly changed. The way of perfect and selfless assertion to-day is complete identification with the existing power of resistance to evil, for that identification demands the complete sacrifice of *our* ego. Non-resistance does not . . . There was once a world in which non-resistance was positive and dynamic; that world is gone.

And so we are called upon to give ourselves to communism, with no gradualness, but "a *complete* economic change, the complete extirpation of the system of individualist capitalism".

* * *

The Religion of Scientists (Benn, 2s. 6d.) contains the result of a questionnaire submitted by the Rev. C. L. Drawbridge, of the Christian Evidence Society, to fellows of the Royal Society. The questionnaire met with a better welcome than we should have anticipated, and some 200 Fellows not merely answered the questions, but in many cases gave their reasons and allowed their names to be quoted. The results may be summarized as follows:

1. Do you credit the existence of a spiritual domain?
   Yes, 121. No, 13. No reply or indefinite, 66.
2. Is man, in some degree, responsible for his acts of choice?
   Yes, 173. No, 7. No reply or indefinite, 20.
3. Is it your opinion that belief in evolution is compatible with belief in a Creator?
   Yes, 142. No, 5. No reply or indefinite, 53.
4. Does natural science *negative* the idea of a personal God as taught by Jesus Christ?
   Yes, 26. No, 103. No reply or indefinite, 71.

5. Do you believe that the personalities of men and women exist after the death of their bodies?
   Yes, 47. No, 41. No reply or indefinite, 112.
6. Do you think that the recent remarkable developments in scientific thought are favourable to religious belief?
   Yes, 74. No, 21. No reply or indefinite, 99.

The replies are interesting, but we have every sympathy with the Fellows who said it was impossible to answer the questions without careful definition of the terms used.

* * *

One of the most interesting journalists I know writes under the name of "Kim" in the *Calcutta Statesman*. Recently he quoted a story told to him in confidence which certainly deserves to be true. A military band marched past Buckingham Palace in Queen Victoria's days playing a tune which greatly pleased Her Majesty, who asked for the name of the tune and the words to it. The reply was a stammer, on which, of course, the Queen insisted on knowing. For the first time then she heard the words that were well known in the country—

> Come where the booze is cheaper,
> Come where the pots hold more,
> Come where the boss is a bit of a joss,
> Come to the pub next door.

For a while Her Majesty said nothing, and her attendants shivered in their boots. What would the Queen say when one of Her Majesty's pet regiments was playing a tune with these vulgar words? Suddenly the royal mouth relaxed, and a giggle issued therefrom. On this occasion, at any rate, "We were amused". All was well.

* * *

To put a date to this is perfectly easy:

> The world is passing through troubled times. The young people of to-day think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for girls, they are forward, immodest, and unwomanly in speech, behaviour, and dress.

The answer is 1274.

(*a*) The earliest Christian Confession was *Jesus is Lord.* The basis of that creed is expressed in Paul's statement: "God highly exalted Him, and gave unto Him the name which is above every name" (*Phil.* 2^9); and that name is *Lord.* But Paul is careful to make clear that the Lordship of Christ does not challenge or supplant the sovereignty of God the Father, for not only has the Father given the Son this name, but His Lordship is mediatorial: "To us there is one God the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through Him" (1 *Cor.* 8^6).

While the Father is the ultimate cause and final purpose, the Son is the mediating agency. When the Barthians insist that theology must be *theocentric,* and not *Christocentric,* they express a truism and yet fall into an error. What is, and what alone can be the content of theology is *God;* but to describe theology merely as *theocentric* is not to tell us what the nature, the character, the purpose, of God is. Jewish and Moslem theology is *theocentric.* What distinguishes Christian theology is that it is solely concerned with the God and Father of our Lord and Saviour Jesus Christ, God as He has revealed Himself and is reconciling men unto Himself in Jesus Christ. While in the religions which look back to a historical founder he has supreme value and decisive significance, no religion makes so great a claim for its founder as does the Christian, for none relates him so immediately to God, or includes him as mediating in the sovereignty of God himself.

(*b*) Because of what it believes Christ to be the Christian religion claims for itself the supremacy among the religions. Two other religions transcend tribal or national limitations and claim to be universal—Buddhism and Islam; and both are missionary in their activity. When we compare the founders one with another, we have no hesitation in placing the name of Christ as Lord above those of Buddha and Mohammed. Great as may be the power of Islam in some parts of the world, and widespread as is the hold of Buddhism in further Asia, yet Christianity is in its history standing the pragmatic test; Christ's is being exalted above all other lordships.

(*c*) A restriction in that Lordship has sometimes been imposed even by Christian thought, and often in Christian life. The sacred has been separated from the secular; religion has been treated as only a department of life. But if religion be man's most intimate relation to God, and if this be not a godless universe, but God be in all and through all, and over all, such segregation of religion is a fatal error. Every other human interest must be subordinated to religion, because God is universally sovereign.

(*d*) What we claim for Jesus Christ therefore is Lordship, not in an isolated religious sphere, in a department of life, but in the whole range of human interest and activity. His Lordship is no less *intensively* than *extensively* absolute. He claims for God *the whole manhood of all mankind*. The importance of the considerations here advanced will appear in what follows, as we are to be concerned with interests that often claim to be independent of that universal Lordship.

I.

In dealing with the Lordship of Christ in the *Social* Order, we must first of all make distinct and clear to our minds what we mean by both the adjective and the noun.

(*a*) How do we conceive *society*? Society is constituted by individuals and their mutual relations. These relations are, as Maciver in his excellent book, *Community*, insists, *willed* relations. Society is not a natural product of physical forces; it results from conscious voluntary relations of persons with one another. Consequently it is in its development to be directed by conscience and controlled by will, to be an expression and extension of personality, of which morality and religion are essential interests. Although society is constituted by conscious, voluntary relations, that does not mean that it is an artificial device, and not a necessary creation of the mind of man. A brief glance at successive conceptions of society will justify this statement.

(*i*) In the eighteenth century mathematics and physics were the dominant sciences, and Newton's was the greatest name. The conception of society corresponded then, as usually, to the intellectual tendencies of the age; it was *mechanical*. Individuals, conceived as independent of one another, were brought into external relations with one another by mutual agreement for self-preservation, as Hobbes and Rousseau, although from very different standpoints, both taught.

(*ii*) In the nineteenth century biology was the most prominent science, and Darwin the outstanding personality. We have accordingly an *organic* view of society, advanced by Herbert Spencer. Here a natural dependence of individuals on one another is recognized in the necessary division of labour; but the personal bond is lacking, as the individual interest is left supreme.

(*iii*) This century is the age of psychology, and we have, therefore, theories of society which approach the subject from that standpoint. Although Maciver rejects the theory of what may be described as the "social soul", the psychic unity of a society, yet he advances the conception of *community*: while there is no psychic entity above the individual personality, man is so social by nature that the

development of the individual and the society go forward together. A man realizes his own personality only in the recognition of his relations in society. While Paul suggests the mechanical view in describing the Church as a temple, of which believers are the stones built together (*Eph.* 2^{19-22}), he passes at once to the organic view in representing the Church as a body (1 *Cor.* 12^{2-27}), and beyond that to the psychological view, when he insists that the members of the body suffer or rejoice together because love is the bond of their unity (c. 13) in their common possession of the Spirit (2 *Cor.* 13^{14}).

(*b*) If this be the most adequate view of society, our next question is, Has the social unity been adequately realized? We must admit that we have not yet got a social *order*. In domestic, economic, civic, national, and international relations there is still chaos and not cosmos. The organization is partial and imperfect, not adequate and satisfactory. A historical backward glance, such as Mackenzie in his *Introduction to Social Philosophy* gives, will help to show us our present situation.

(*i*) Going back only to the fall of the Roman Empire, the end of the Ancient World, we may mark three periods of European evolution. In the first, till the end of the Middle Ages, the Christian Church, which carried over the treasures of that Ancient World (although very incompletely) to the Modern, was *subjugating* barbarism to some measure of Christian culture and civilization. The Papacy was established as a necessary authority; but it soon became an intolerable tyranny.

(*ii*) Consequently from the Renaissance and the Reformation onward there has been a movement of *emancipation*. Men have been seeking liberty in every sphere. Liberty, however, is but an empty opportunity unless it gets content from an obligation which determines its exercise. Hence men are more and more recognizing that what we need is an *order* which will save liberty from licence.

(*iii*) Emancipation accomplished, *organization* is needed. The world to-day calls for liberty, but a liberty reconciled with law and order.

(*c*) The difficulties and distresses of the present hour are not only in outward circumstances, but in inward character. Society to-day is not great enough in reason or conscience to cope adequately with the problems of the world. It has neither the wisdom to know nor the courage to do what the hour demands. Unless a loftier ideal and higher motives are brought into the current thought and life of our time, we shall not be equal to the challenge of the hour. In every sphere we hear conflicting voices, but no commanding voice before which all others would sink into silence. Scientific discovery and industrial invention, with widespread consequent changes in

the social order, have outstripped moral and religious discernment. The organization of society to-day waits for the divine inspiration, the vision and the voice which will interpret to men the purpose of God. Let us look more closely at the problem before we look up for the solution.

II.

The complexity of human society is such as to make impossible an adequate analysis of its varied factors; but there are three which for our present purpose may receive attention.

(*a*) Le Play, the French sociologist, sought to interpret human society by the study of three factors, *Folk*, *Place*, and *Work*; in other words, the qualities of the population, the character of the country, and the nature of the industry must be taken into account in anticipating what the social evolution is likely to be. We may accept this indication with one modification; for *place*, the geographical situation, we may substitute *government*. Then we could express the three factors in the words *Weal*, *Wealth*, *Commonwealth*. With the *Weal* of the people, including health and happiness as well as the intellectual, moral, and religious qualities, ethics is concerned. Economics is the science of the production, distribution, and consumption of *Wealth*, by which we mean all the material objects which meet man's physical necessities. Politics is the science of government, the study of the *Commonwealth*.

(*b*) From the Christian standpoint what is of primary importance is the *weal* of the people. Wealth has value only as it subserves that weal. Government must make that weal its guiding principle. The pursuit of wealth and the exercise of government alike must be directed and controlled by ethical considerations. Human personality is the supreme value; and industry and government alike must be regulated so that the interests of personality shall be advanced, and not retarded. This consideration is so obvious that it need not be further argued. This means that the spheres of economics and politics must be brought under the regulation of ethics. This conclusion is challenged not only in practice but in theory. With characteristic thoroughness some German thinkers have insisted on the autonomy of economics and politics. At each of these claims we must glance.

(*i*) I was once assured by a dean, who is now a bishop, that in the sphere of economics there are laws as rigid as the natural, and that all we can do is to submit to them. To this contention there is a threefold answer.

Firstly, we do not merely submit to natural laws; we try to understand them, so as to control physical forces so far as we can, to secure that we shall gain good and not evil from nature. If men

had submitted only, nature would have ended the race before now.

Secondly, economics is concerned with the human factor in industry—the needs, desires, motives, activities, and relations of men to one another; and there is nothing in the life of man as conscious and voluntary which does not fall under moral judgment. We cannot hinder the effects, if we allow or will the causes; but we can even in this sphere exercise a control over the causes. Men cannot escape the consequences of their conduct, but they can determine what that conduct will be. There are inevitable effects of an economic system of which the dominant motive is *self-interest,* and the prevailing method *competition;* and the science of economics is a description of that system as it now exists. But neither the motive nor the method is a natural necessity, nor a divine decree, and therefore we cannot put economics on the same level as physics in indicating *what must be.* Ethical considerations are in place in determining alike motive and method. Economics may prescribe the most effective means for gaining certain ends; it is ethics which must determine what these ends shall be.

Thirdly, I find on examining a number of the alleged economic laws that they resolve themselves into physical conditions or psychical tendencies. Take the law of Demand and Supply as an illustration. The material objects which would meet the physical needs of men may be generally restricted or scarce at a particular time or place; there may be difficulty or delay in transporting goods from where they abound to where there is lack. The demand in this case exceeds the supply; but the demand, in which we must recognize human motives of need, and of willingness and ability to meet the cost of supply, stimulates the supply, because it is the interest of manufacturers or merchants to produce or transport the goods for which they will be paid, and on which they will gain a profit usually proportionate to the mal-adjustment of supply to demand. The motive of self-interest, uncontrolled by adequate knowledge, may lead to over-production, till the supply exceeds the effective demand (*i.e.*, not only the need, but also the means to pay for the goods needed), and then prices fall, and losses are incurred. The human factor with its varied motives is present throughout the whole process. The relation of Supply and Demand is not one of natural necessity, but of human volition. The claim for the autonomy of economics thus cannot be made out.

(*ii*) The sphere of politics can claim autonomy only if we assume that physical force, and not moral obligation, is the ultimate sanction of government, and that national interests and honour, regardless of the rights of any other nation, are its final purpose. The way in which the Great War was theoretically justified shows what such an assumption may involve for international policy. But if, as is

now generally recognized, government, while exercising physical force when necessary, ought ultimately to derive its authority from the consent, explicit or tacit, of the governed, and if no nation can live unto itself in the world as it is to-day, then moral considerations apply to home and foreign policy alike. For each citizen must be regarded and treated as a personality with moral rights and duties, and each nation also as a moral entity, the relations to which must be governed by the recognition of a common humanity, within which it has its rights and duties, even as each citizen within his own nation. The autonomy of politics cannot be admitted; the admission would mean disaster to mankind.

(*d*) How great is the misery and loss which result from the disregard of moral considerations is being experienced by the world to-day in the spheres of economics and politics.

(*i*) The trade depression, with the resultant unemployment which is to-day a world-wide calamity, is being recognized by most discerning persons as not merely a passing phase of the industrial, commercial, and financial evolution of society. A closer scrutiny is showing that it results from an increasing mal-adjustment of production and consumption, supply and demand. In other words wealth has been, and is being, produced more abundantly than it is being consumed. Why is it not being consumed? Not because all human needs are being met, for there is poverty amid the plenty; but because many who are in want have not the means of purchasing the goods which would meet their need. The standard of living among the masses of the people has not been raised proportionately to the increase in the production of wealth. Because of this over-production men are thrown out of employment; and, as unemployed, their standard of life is further lowered, and so the disproportion between under-consumption and over-production is increased. Behind this economic mal-adjustment there lies a moral defect. Our society has been well described as an *acquisitive* society, *i.e.*, self-interest is the dominant motive in the economic sphere. Capital is concerned about its own profits, and labour about its own wages. There is a self-interest which within proper limits is legitimate; a man has a right to labour for his own subsistence and that of those depending on him; he has to bear his own burdens of responsibility before he can assume the burdens of others. But what is wrong in our society is that self-interest is pursued regardless of the interests of others; men have been enriching themselves and beggaring their neighbours. The acquisitive society is also a *competitive*. Men are struggling with one another to get for themselves as big a share of the booty to be divided as possible. For the sake of profit there has been a production far beyond any possible consumption; each business has been pushed without any regard to what other

businesses were doing. In artificial silk, tin, and rubber this acquisitive and competitive method has been working disaster for capital, and consequent distress for labour. In some of the so-called sheltered trades wages have been forced up to a level which is proving a handicap to trades which are exposed to world-competition. This acquisitive and competitive society has been smitten with an economic disease for which it holds no sufficient remedy in itself.

Illustration may be given of the insufficiency of the competing remedies which are being now proposed. It is said that we must recapture our foreign trade so as to get rid of the goods we produce, and thus be able to re-employ those now out of work. It is questionable whether we can recapture that trade sufficiently to set the wheels of industry going again as they did before. Countries which were not industrial and which we supplied are becoming increasingly industrialized, and are producing more nearly enough to meet their own needs; and some of them are doing what Protectionists tell us we must do, they are trying to keep their own markets for themselves, and to close their frontiers to goods from abroad. Again, some countries were able to buy from us, not because they themselves were selling sufficient goods to pay for what they bought, but because they borrowed from us and from other nations with surplus capital; they have now reached a measure of indebtedness which their economic development does not justify; they cannot go on indefinitely borrowing that they may buy from us. Other countries which bought from us have reached such a stage of industrial development that they are now our rivals for foreign trade; and we cannot blame them for doing what we are being exhorted to do. And even if new markets can be found in lands not yet industrially developed or financially embarrassed, that can afford only a temporary relief, as the process just described will there be repeated. This whole evolution has been going on without any rational guidance, or moral control; and this *impasse* is a condemnation of the economic system which has these results.

When we press the question, how could we in face of world-competition increase our export trade, the only answer which can be offered is, by producing cheaper. What does that mean? It means that in doing so we should increase unemployment in the lands which we outstripped in this race. It means also that in our own land wages must be lowered, or hours lengthened; and the process would not stop there. To maintain their position our competitors would need to go "one worse", and copy our method of cheapening production. Lower wages and longer hours would both assail the standard of living, and so increase the disproportion between over-production and under-consumption, involving further unemployment. Here the Protectionist steps in, and says: "We can escape

this evil by keeping our home-markets for ourselves; let us as far as we can keep out not only foreign goods, but even food, from abroad". But restriction of supply tends to raise prices. Even if money-wages remained the same the real wages which the money could purchase would be lowered, and so the standard of living; under-consumption would sooner or later result. If we kept foreign goods out we should be inflicting an economic injury on other nations, with very doubtful, if any, advantage to ourselves. We want to sell as much as we can to other nations, and to buy as little from them as possible. We want them to buy from us, but not to sell to us. Commerce is essentially exchange. We cannot buy unless we sell; they cannot buy unless they sell; the remedy proposed leads to an *impasse*. Where does the Golden Rule come in in all this selfish greed and rivalry? The economic failure of the system discloses its moral defect.

(*ii*) The Great War was a world-wide demonstration of the ruin that must result from the failure to moralize politics, national or international. This has been in a slight degree recognized; and the Covenant of the League of Nations and the Kellogg Pact are endeavours to eliminate war as a factor of national policy. That the process of reduction of armaments has been so slow is due to the fact that all the nations have not acquired the new mentality; while professing peace they are preparing war. This political attitude affects economics. One reason for the trade depression is the insufficient supply of gold as a medium of exchange; and that is partly due to the large hoard of gold in France, which is placing its own national interests above the welfare of mankind. Even within the nations we are suffering from the absence of moral principles as directive of policy. Dangerous problems are not being solved, because partisanship is allowed to repress patriotism; and out of distresses which are affecting the whole nation gains for party are being sought. The authority of ethics in the sphere of economics and politics should be recognized; there are no laws in either sphere which can legitimately challenge that authority; and history has shown how disastrous the disregard of that authority has proved.

III.

I have spent so much time on these fundamental considerations because the right of the Church as exponent and agent of the Christian ideal is so widely disregarded and so often questioned; and there is no use trying to apply Christian principles in industry or government when the possibility or the necessity of such application is being challenged. I need not argue the further consideration that for Christians ethics means the Christian ideal, in which we include

not only the teaching and example of Jesus, but all the moral implications of Christ's revelation of God and redemption of man. In the Christian ideal is disclosed the reality of the divine perfection, and the destiny to be realized in mankind. With the details of the application there is no space here to deal; but the distinctive, dominant principles may be presented.

(*a*) Christians alone can Christianize the world. The personal character must be Christian if the influence in economics or politics is to be Christian. The supreme Christian principle, embracing the whole range of moral activity, is absolute love to God, and equal love to self and neighbour. What absolute love to God in the present connexion means is that we will with all the energy of our personality that God's Kingdom come, that His will be done on earth as it is in heaven; that means that Christ as mediator of God for man shall become Lord of all. Equal love to self and neighbour means that we shall will that all men, so far as we can bring about that result, shall will God's will in themselves as we do in ourselves. We value men as God does; we are interested in them as God is; we seek to be God's agents in enabling them to realize their highest good. There are two crucial tests of that love—forgiveness of others even as God forgives us, and service of others even unto sacrifice as did the Son of Man, Who gave His life a ransom in ministering. What needs to-day to be emphasized is that to men as reconciled to God is entrusted the ministry of reconciliation.

(*b*) It is plain how this ministry of reconciliation is to be exercised in the economic sphere. The acquisitive motive of industry, the working for personal gain, whether as wages or as profits, must be replaced by the motive of service; men must not use industry solely or even dominantly to further their own interests, but as an opportunity and a corresponding obligation to render service. Economics has begun at the wrong end, how production can be made most profitable instead of how consumption can be made most useful for the human ends. So again a competitive society must be made a *co-operative*. The conflicts of interests need to be harmonized in the common interest of a society made subservient to the good not of the few, nor of the many, but of all. The disaster of this conflict between Capital and Labour is in some measure being recognized; Lord Melchett's efforts held a measure of promise of better things; but the attitude of the mine-owners and the determination of the leaders of the Trades Unions to preserve the general strike as a legally permitted weapon of economic warfare are both proofs that we have yet far to go before the ideal of service and partnership can displace the acquisitiveness and competitive motives of industry. Recognizing that such a change of heart must needs be slow, the Christian Church must no less work and pray for such a Lordship of

Christ. In my judgment economic changes alone do not seem capable of bringing about the transformation which we desire. It is a new inspiration we need; without that a new organization will prove only a partial remedy for the present economic distress.

(*c*) In the political sphere must we not admit that what we supremely need is a realization of the unity of all men in Christ Jesus as the one Saviour and Lord, in Whom the differences which divide nations are so transcended as to be abolished or transformed? In Him there is neither bond nor free, or in our modern terms, neither employers nor employed, but brethren in the one family; in Him there is neither barbarian nor Greek, or again to be up-to-date, neither Frenchman nor German, but only children of the same heavenly Father; in Him there is neither Jew nor Gentile, neither Catholic nor Protestant, only members of His one body. This Christian universalism does not abolish but transforms patriotism, and issues in an internationalism, and even inter-racialism, which, if the world's peace is to be preserved and the progress of mankind is to be secured, must dominate policy at home and abroad. This process has just begun; even the Church has not yet everywhere recognized all that this ideal involves; but it can prove itself His body only as by study, sentiment, service it not only acknowledges, but submits itself to, and gives effect to, His Lordship.

ALFRED E. GARVIE.

MADAGASCAR AS A MISSION FIELD.

Why is it that Madagascar has received such scant attention in journals devoted to religious and international subjects? To say that it is so little known is only to put it affirmatively instead of interrogatively. Why is it so little known, and in particular in mission circles? In reality it is one of the wonder-fields of missions. And when the whole story of the Church of Christ comes to be written a place of high honour will be given to Madagascar.

Perhaps one of the main reasons why it is so relatively little known, at any rate in England, is because for rather more than a third of a century it has been a French colony. France has definitely cultivated the connexion with Madagascar. Indeed, she seeks deliberately to centre the eyes of her colonies upon herself to the exclusion of others. It is French citizenship, not that of Madagascar, that is dangled attractively before their eyes. It is trade with France, not with neighbouring countries, that is encouraged. The distance from Madagascar to Dar-es-Salaam takes one-eighth the time of the journey from Madagascar to Marseilles; but it costs one-third of the amount! The nerve of trade and communication with the continent of Africa is thus cut. In a period of several months in South, East, and Central Africa, during which I met many widely-travelled men, I met only one who had ever been to Madagascar. I met people in Tanganyika who had been to India, three weeks away, but not one who had ever been to Madagascar, three days off. Similarly, during some months in Madagascar, while I met many Malagasy who had been to France and other European countries, I never met a single one who had been to Africa, or who had ever thought of going there. So far as intercommunication is concerned, to call Madagascar "the great African island" is a misnomer. French language, French literature, and French culture are encouraged, as well as French commerce. In all the schools French must be taught; it is doubtful if English is taught anywhere save in one or two institutions conducted by missionary societies. The whole "slant" of education in Madagascar is towards France. Leave out the missionary societies, and England has very little touch with Madagascar. Similarly in England Madagascar gets very slight attention in the schools. Geographically it falls to be studied with Africa, but it is overshadowed by its larger neighbour, a neighbour moreover that has considerable importance for Britain.

Another main reason is that Britain has a relatively small missionary contact with Madagascar. There are less than fifty British missionaries in the island compared with many hundreds in each of the larger and better known fields—India, China, Africa. It is a little surprising to know that there are more Norwegian than British

missionaries in Madagascar. Of the nine Protestant societies at work in the island, only three are British, and two of the three have only a small work; the others are French, American, and Norwegian. Amongst the Protestants the British missionaries are outnumbered by more than three to one, whilst among the Roman Catholic missionaries there is not a single Britisher.

But, when all is said and done, it remains that there are nearly 50 British missionaries in the island, and they exert an influence far beyond their numbers; it was a British society, the London Missionary Society, that first took the Gospel to Madagascar; and in missionary work to-day there is a prestige attaching to the work of the British societies, and of the London Missionary Society in particular, that gives to British Christian enterprise a unique place in the esteem of the Malagasy. It remains a mystery why Madagascar is not better known when its missionary history, past and present, is so notable. The island has not been given, and does not now receive, due attention. Apart from books for children and young people the literature in English on Madagascar is very slight. William Ellis's fascinating book is out of print now, and in any case is couched in a style which this generation would not find attractive. Dr. Sibree's books, written with all a scholar's passion for accuracy, have never had the sale they deserve. The most readable and interesting book on Madagascar in recent years is one which many people hesitate, because of its hurriedness and inaccuracies, to recommend. It is a traveller's tale; dedicated to "the missionaries of the London Missionary Society"; a hasty sketch by a man who had neither the time nor the temperament to secure accuracy. Not enough has been made of Madagascar as a mission field; it needs and deserves to be written up.

Since the French Occupation Madagascar has been assuming increasing importance in Roman Catholic eyes. During recent years the Romans have made a decided attempt to stem the tide of Protestant progress. On the occasion of the Centenary Celebrations in 1920 they are stated to have said that there would be no Protestant bi-centenary, that before that time all the Protestants would be gathered into the Roman fold. The number of their missionaries in the island increases every year, and I am told that there are now more than six times as many Catholic as there are Protestant missionaries in Madagascar. In some places they are building vast churches; I know some under construction with a far larger seating capacity than the total surrounding population. In other places, where the vast majority of the people are Protestant, the Roman Catholics are not bothering greatly about building churches; they are going to work in another way, and giving their attention to boarding schools and hostels for boys and girls, from whom they hope to recruit their congregations in the days to come. For example, in Tananarive the majority of the

churches are Protestant, but the majority of the hostels and boarding-schools are Catholic. This is the Roman strategy of building for the future.

The strategy adopted by the Protestant societies in Madagascar, and particularly by the London Missionary Society, has often been criticized. And there seems to be at least a *prima facie* case for the criticism. For the best part of a century the missionaries have been concentrated in and near the capital, to the neglect of the more distant and needier parts. Even as late as 1919, there was one missionary for every 100 square miles in Imerina, the central province, as compared with one missionary for every 2,750 square miles in the rest of the island; or to put it in terms of people, there was one missionary for every 10,000 people in Imerina, as compared with one for every 26,500 people in the remainder! For the last ten years the London Missionary Society has been steadily moving its missionaries outwards from the centre, and now has fully half its staff outside Imerina.

But from a close investigation on the spot extending over some months I am led to believe that the early missionaries, in concentrating upon Imerina, acted wiser than they knew. Indeed, I cannot avoid the conviction that it was a Hand other than that of the Home Board that led the men of the London Missionary Society for so long a period to circumscribe their activities and give their best to the people of the central province. They went, where I think their Lord would have gone, to the place where the people were in largest numbers, and in particular to the place where the people were who could provide the best Christian leadership for the future. What matters most in the missionary enterprise is the planting of the Church in such a fashion that at the earliest possible moment it shall become indigenous, providing its own leaders, its own support and its own organization. If the earlier missionaries had gone to any part of the island other than Imerina, or to any tribe other than the Hova, it is safe to say that, humanly speaking, Christianity would have been a poor weakly growth in Madagascar to-day. Not only is Tananarive now a city of churches, but so also is Imerina a land of churches—brick-built, well-proportioned, entirely suitable buildings. These churches have, almost without exception, been put up by Malagasy money, builders, and architects. From a high point in Tananarive it is possible to count well over a hundred churches in the town and the country around. There cannot be many places in the world apart from great cities where there is anything quite similar. The Christian Church is a prominent as well as permanent factor in the life of Imerina to-day. It is not an exotic leaning upon something else for support; it is an indigenous plant with its roots well down into the soil of the people's life, supporting more and more the weight of its own growth and propagating itself in all directions.

I know of no part of the mission field where there has been such growth in self-propagation and self-support during recent years as in Imerina.

The Hova are the dominant people of the island, as they were also the rulers of most of it prior to the French Occupation. Now that political power has passed out of their hands, they have become the traders and shop-keepers of Madagascar. Alert-minded, enterprising, capable people, they have all the characteristics of leadership, and at the same time they are the most religiously-responsive folk I know. In pursuit of trade they have scattered themselves over the island. It is scarcely possible to find a town or village, however remote, that has not its few Hova people. These "Hova of the Dispersion" have taken their faith with them to such an extent that "Hova" is almost synonymous with "Christian". They are the best unprofessional missionaries I have ever met. They carry their faith with them with the same naturalness and inevitability that Moslems are said to carry Islam.

In 1870 the London Missionary Society pushed south from Tananarive and began work amongst the Betsileo people, but it was Christian Hova from Imerina who had previously settled there who opened the way and were really responsible for bringing the London Missionary Society in. Again in 1876 the same Society advanced northwards into the Sihanaka country, but here also it was Hova Christians from Imerina, deported there as prisoners, who had opened the door and urged the London Missionary Society to enter. In concentrating upon Imerina the earlier missionaries secured for the Kingdom of Christ this great gift of the Hova capacity for missionary service.

To-day the Churches of Imerina unite in aggressive missionary activity in their own land. They join in maintaining a missionary society of their own, and they have certain unoccupied areas of the island allotted to them as their field of missionary influence and activity. To this work they dedicate many of their sons and generous gifts of money.

If their propagation of their faith is remarkable, their growth in self-support is even more so. The Hova people of Imerina are the most well-to-do Malagasy of the island; and the Malagasy are, I think, truly generous people in regard to church work. Their only rivals in my experience are the Negroes of the United States, who give to their churches a proportion of their income that would put European Christians to shame. In Imerina they build their churches and day-schools themselves, pay their ministers and teachers, maintain all their church activities, and contribute towards missionary work in distant parts of the island. Over and above all this, they raise considerable sums every year to meet the cost of work formerly

financed by the missionary society. In 1921 they raised 21,503 francs beyond the amount required to run their churches and schools, and pay their pastors and teachers. The amount has steadily grown till in 1930 it reached 199,117 francs. Almost a ten-fold increase in ten years! It is doubtful if this can be surpassed in any part of the world. Again, the earlier missionaries, by concentrating upon Imerina, secured for the Kingdom of Christ this capacity of the Hova people to give with an open hand for the maintenance of religious work.

Thus by focusing their attention upon the central part of the island and upon the Hova people, the London Missionary Society has given Christianity prominence, won the most progressive people in Madagascar for Christ, laid the foundations of a Church which has become almost entirely self-supporting and self-governing; and trained the whole Hova tribe to become unpaid missionaries to the other tribes of the Island.

But Imerina is not co-terminous with Madagascar. It contains only one-sixth of the population and one-thirtieth of the area. There are great tracts where Christian work is in its initial stages, and others where it is not yet begun. In the Ikongo Forest, in the South-East of the island, I recently travelled with two missionary companions for four days, passing dozens of villages of the Tanala people, but only two of them had either a church or a school. I went a journey into the Bara Mountains to the South-West, and found somewhat similar conditions. More recently, in the north of the island, I travelled extensively amongst the Sihanaka, the Tsimehety, Betsimisaraka and Bezanozano peoples, and found virgin soil on every hand.

Madagascar is a land of contrasts. Within a day's motor-ride of Tananarive, with its great churches and developed Christian life, there are bush-villages where life is primitive, and Christianity unknown. On the one hand, there is a Malagasy Protestant Church, self-supporting, self-propagating, and self-governing, emerging in Imerina; on the other hand, there are the unreached villages scattered through the forest-country and the grassy uplands in the more remote parts of the island. But whether it is town or country, the progressive Hova or the backward Betsileo, the Malagasy must be amongst the most religiously-responsive people in the world.

Recently in the north of the island, I took part in an Ordination Service and delivered the Ordination Charge to four young men of the Tsimehety tribe. Three of the four were born of heathen parents and grew to their 'teens in completely heathen villages, where not a whisper of the Gospel had penetrated. Ten years ago these young men were illiterate, dirty, darkly-superstitious pagans; to-day they are educated, clean, alert-minded, trained and ordained ministers of Christ. To read about such matters in a book is one thing; to take part in them is quite another. Such things are a miracle.

On another occasion at a village built in a clearing in the heart of the forest, it fell to my lot to baptize the first people ever baptized in that place, afterwards to form a church, and finally to hold the first communion service at which those people had ever been present. What mattered it that the little building was made out of split bamboos and banana leaves, or that there was no bread for the communion—the people use only rice. The thing that mattered was that the Lord was there and a church was formed that day. Madagascar can show advanced work in Imerina, and primitive work in the forest-villages, and Christian work at every stage in between. And at each stage the Malagasy reveal a singular aptitude for the Gospel. To Hova and to Tsimehety—to Greek or to barbarian—it is equally rewarding to preach; and from each, in time, comes its own appropriate response.

Let it not be thought, however, that results come easily. There, as everywhere, progress is won only at the price of blood and heart-ache. Spirit-worship lingers on even in the Church. People continue in the grip of numbing superstition long after they become Church members. The Malagasy have a peculiar facility for making a religious response without a corresponding ethical change. Moral lapses amongst Church members are appallingly frequent. The number of Church members that have to be disciplined every year is legion. It would seem that sex-morality has always been loose. Madagascar has not had, in its pre-Christian days, the same strict code of tribal morality one finds in African life. It is affirmed on the highest Malagasy medical authority that 90 per cent of the people are syphilitic. In some of the more remote areas complete promiscuity has ruled, and there are said to be villages in which every man has at some time or another been the husband of every woman. I found that in these areas, some of which are now becoming Christian, the sermon every Sunday is devoted to the subject of sex-morality. It is not, therefore, surprising that promising work again and again is brought in ruins to the ground. Headway is made in Madagascar only at the price of persistence and pain. But in spite of such considerations the island is entitled to be known as one of the world's wonder-fields of missions.

Even the unsympathetic attitude of the French Administration, which in earlier days took the form of definite hostility, has turned out in some ways to be for the good of the Gospel. Before the French Occupation the government of the country was in the hands of the Malagasy, particularly of the Hova people. When political authority was taken out of their hands they would have found their desire for self-government thwarted and their aptitude for leadership stunted had it not been for the avenue presented by the Christian Church. In

the service of the Church they discovered a sphere in which their instinct for autonomy could find expression, and they threw themselves into Church work with surprising zeal, giving to the Church what would otherwise have been given to politics. The Malagasy Church has consequently advanced in self-government, self-propagation, and self-support beyond the stage reached in most of the greater and better-known areas of missionary activity.

The lack of sympathy on the part of the Government with the religious activities of the Malagasy has happily proved a salutary spur. By nature a dependent people, they are inclined to look to others for initiative; lacking also a little in pertinacity, they tend to leave unfinished many matters to which they enthusiastically put their hand. But these two defects are less noticeable in the things that concern their religious life than in any other sphere of activity. It would seem that the unsympathetic, if not hostile, attitude of the Administration has put that stiffening into the Malagasy character that was so greatly needed. The people now reveal an independence of mind and a doggedness of spirit in their religious life that is as welcome as it is unexpected. This is particularly the case in regard to their schools. The government educational system is fully and frankly secular. But the Malagasy Christians are anxious that their children shall receive Christian instruction from Christian teachers in a Christian atmosphere. In order to secure this they have to build their own schools, provide their own equipment, train, appoint, and pay their own teachers, and all without one penny of assistance from the State. Instead of being numbed into inaction by these heavy demands, the Malagasy have risen to the challenge, and in the process they have come to feel that Christianity is not a strange importation from Europe, but something that belongs to them, and for whose defence and propagation they are responsible.

The missionary enterprise in Madagascar has had a great past, the story of which has been worthily told; its present is not unworthy of that past and deserves to be better known; while there are indications that its future may well eclipse them both.

A. M. Chirgwin.

THE YOUNGER GENERATION.

In at least some quarters, considerable interest seems to be taken in the beliefs and actions of those comprising " the younger generation ", and, since I am presumably not too old at twenty-five to be included under this heading, it has occurred to me that there may be something of general interest in my own ideas, especially since they represent the fruits of at least seven or eight years' conscious seeking for the things that matter. Before proceeding to describe my present position, it seems advisable to give an account of the stages and influences by which I gradually reached it. I am profoundly impressed by the effect of environment and even of heredity on the shaping of one's religious ideas, and I shall certainly be misunderstood unless I convey some sort of picture of the particular environment and heredity which have influenced my views. Others will doubtless travel along different paths, but it is the goal which matters here rather than the path to it.

I started with the enormous advantage of a good home. I had a governess from the age of five till I was nearly nine, and then went to a very good private day school. All these influences provided me with sound foundations. The religious atmosphere of my home was Congregational, but a year or two after I went as a boarder to Public School at the age of fourteen I found that my " self-respect " could only be satisfied by melting down my existing ideas and trying to cast something of first-hand rather than second-hand value. This was doubtless a fairly natural step, but few can have swept away existing ideas as thoroughly as I did, even though they did not all go at once and leave me stranded, as some unfortunate people find.

At the age of sixteen or seventeen I read Laing's *Human Origins* and, though it had been published over thirty years previously, I obtained sufficiently up-to-date information for existing purposes on such questions as the discrepancies between proved facts and Biblical narratives and dates. I had never been really " fundamentalistic " in my attitude to the Bible, so neither these early glimpses nor any subsequent study of Biblical Criticism upset me at all. I fully recognize the value, in some directions, of this remarkable collection of books, but feel compelled to place on the same shelf the *Koran* and other great religious literature, indeed many other types of literature as well. In short, I do not believe the Bible is uniquely or even entirely " inspired ".

The next important stage was, I think, the reading of H. G. Wells's *The Undying Fire,* which gave me a very real conviction of the significance of life, in spite of troubles and Job's comforters.

About the same time, I took to devouring all the books on Antarctic Exploration which I could lay hands on. There were several in the School Library, and I have bought duplicates of some of these and three or four others; there must be few books on this fascinating subject which I have not read. They have, of course, a scientific value, but it is the human side which is relevant to the present story, for the qualities shown and examples set in these tales of human endeavour have inspired me more than any others. This is doubtless because I have made a particularly intimate study of them, for I fully recognize the inspiring effect of other types of human effort, but, for myself, I must put first these magnificent records of striving, seeking, finding, and not yielding.

The æsthetic side of life also began to make deep impressions on me at school through the medium of gramophone concerts given on Sunday evenings by one of the masters. I mention this because I agree heartily with the attitude of Havelock Ellis in his delightful book, *The Dance of Life,* wherein he pleads for a blending of rhythmic beauty with truth and goodness. It is natural beauty, both animate and inanimate, which particularly appeals to me, but, while pictorial art and literature, as such, only attract me to a moderate extent, I *am* keen on tuneful music, thanks to the gramophone concerts at school. I prefer instrumental to vocal music, feeling the former to be more ethereal, and, while I have a good many favourites, the crowning gem is Schubert's " Unfinished Symphony ". Perhaps I should admit that music has a purely emotional attraction for me, and that I much prefer listening quietly at home to gramophone or wireless to attending concerts with all their distractive sights and noises, but, nevertheless, I am as keen on music as most music-lovers.

Besides the influences already mentioned in connexion with my time at Boarding School, and some very valuable personal contacts, two others must be added. Firstly, I enjoyed the services in the School Chapel more than I have enjoyed any other regular type of service, and I always try to arrange my unfortunately rare visits to Mill Hill so that I can attend one of the Sunday services there.

The second influence to be noted was my visit to the Duke of York's Camp in 1924. Although a week was all too short for breaking the ice between the two groups of boys represented, I did definitely realize as the result of my visit how artificial are the differences between the two sides, so, as far as I was concerned, the camp achieved its object.

I went up to Cambridge at the age of nineteen, and continued to study Physics and Chemistry, at which I had worked during my last three years at school, but added to these subjects Elementary Biology,

for which I had had no previous facilities. In my second year, I did the Zoology course for Part I of the Natural Sciences Tripos, and became so interested that when this exam. was over I gave up Physics and Chemistry and spent two years working for Part II in Zoology only. I also continued to dabble at odd times in other sciences, such as Geology, Astronomy, and Meteorology, as I had done for some years. All this helped to develop a scientific attitude of mind, but I spent a considerable part of my spare time taking advantage of the meetings and discussions arranged by individuals and by various religious societies, notably the Student Christian Movement and the Congregational Society, while during my third year I joined Toc H. My reading at this time included Bruce Barton's *The Man Nobody Knows* and *What Can a Man Believe?* Nathaniel Micklem's *The Galilean,* John Oxenham's *The Man Who Would Save the World, Adventure* (by Canon Streeter and others), Sir Arthur Eddington's *Science and the Unseen World,* parts of H. G. Wells's *Outline of History,* several more books on the Antarctic, the eighty-five independent issues of *The Outline* (now absorbed by *John o'London's Weekly*), parts of the Bible, including studying St. John's Gospel with three other men, and many articles in papers and magazines, including religious weeklies. Finally, I was beginning to get those flashes of insight which Friends call the Inner Light, and to which I also can testify.

Early in 1928 my ideas began to take a fairly definite shape, and on 26th April I was ready to set the ball rolling at the opening meeting of a discussion group with a paper on "What is Religion?" I defined Religion as " that which binds men in all their thoughts, words, and actions, to the power which lies behind everything, that is, to God ", and laid " especial emphasis on the practical side " because I was " firmly convinced that it is our attitude to God with regard to *this* life that counts ". I then proceeded to try to show that all the great World Religions fundamentally taught " that the hearts and therefore the lives of men must be subdued to and brought into harmony with one common Will, that is with God ". I had used Wells's *Outline of History* as my main source of information, and was perhaps somewhat carried away by his glowing descriptions, but subsequent investigation only modifies my conclusions to a moderate extent, and I certainly appreciate the valuable contributions which these various Religions have made to the common store of ideas.

In the last two paragraphs of the paper, I went to the writings of two Antarctic explorers for inspiration. I quoted Captain Scott as saying, in March, 1912, in a letter of consolation to Mrs. Wilson, whose husband, Dr. Wilson, lay dying by Scott's side:

> His eyes have a comfortable blue look of hope and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty.

I suggested that " if we are to do much, we too must regard ourselves as " part of the great scheme of the Almighty " and must practise our faith "going all out", and I finished with the following quotation from a newspaper article, entitled "Blank Spaces on the Map ", written in 1926 by a prominent survivor of Scott's last expedition. He said:—

> God, as I believe, does not want compromise. He wants people to have strong beliefs and to go all out for them; to help Him if they are right until they are wrung out like a wet cloth and thrown aside; to be scrapped quickly and ruthlessly if they are wrong. He wants people who care.

Just as was the case at school, I am deeply grateful for several personal contacts made at Cambridge, both with my contemporaries and with various Dons and other people older than myself. A visit to the Plymouth Marine Biological Laboratory in March, 1928, also led to a valuable friendship.

I came down from Cambridge in June, 1929, and took up the teaching of Biology, that important but still comparatively neglected school subject, in which plenty of pioneering is still needed. The Public School I am at, however, affords particularly good facilities for it, and there are, of course, all the other activities associated with a master's life at such a school, but since the school is out in the country and within four miles of the sea, I have found it possible to get a fair amount of quiet time for reading and reflection, even though less chance of discussion; and, needless to say, it is easier to converse with God in the country or by the sea than in the bustle of town life.

My reading, during my first year here, was mainly connected with my actual work, but during this last year and a half I have been able to browse more widely and have read a considerable number of books, including volumes by Inge, Gore, Lyttelton, Dick Sheppard, Havelock Ellis, J. H. Badley, Anna Freud, William McDougall, H. F. Osborn, L. T. Hogben, H. S. Jennings, Julian Huxley, H. G. Wells, Jeans, Eddington, Lowes Dickinson, J. Langdon-Davies, G. B. Shaw, G. K. Chesterton and others, besides *The Listener* every week, various Wireless Talks Pamphlets, and numerous articles in other periodicals. This brings my historical survey up to the present, and I can proceed to expound the views I now hold, having described the environment in which they developed.

The source of all human effort may be described as a craving for complete harmony in the man himself and with his surroundings.

In what is called the spiritual realm, this craving takes the form of a desire for harmony with the mysterious and unseen, but none the less real, spiritual powers around us, which may not too inaccurately be called God, if particular ideas about God are not insisted on for the moment. The link which is established between the individual and God in order to achieve this harmony is that individual's religion. It may come through some personal experience or through the influence of a religious organization, but it is essential to realize that it is fundamentally an individual contact; in other words, it belongs to the individual's " private world ", to use the term suggested in Professor Hogben's book, *The Nature of Living Matter*. As such, it is entirely mystical and beyond criticism, and it is only when its possessor can show something of its nature, and its effect on his life, in the " public world " that it becomes of real interest and importance to other people. Public forms of religion have grown up through the communication of private convictions to the public world, and, while my own views are intensely personal, I too must try to reveal something of their nature and implications, especially the way they resemble and differ from the existing public forms.

I have already expressed appreciation of the valuable contributions which various religions and philosophies have made to our own ideas. For example, there is Zarathustra's lofty ethical monotheism, the " Way " of Lao-Tse, Confucius's ethical rule of reciprocity, and some of the ideals of Socrates, Plato, and Zeno the Stoic. Again, though Gautama the Buddha believed in Karma, no one can fail to admire his Middle Way and Noble Eightfold Path, while Muhammad's plea for " submission " to the Will of Allah is surely worthy of respect in its simple essence. Above all, there is the wonderful series of *Old Testament* prophets, culminating in Jesus of Nazareth and His commandments to " love " God and one's neighbour (*Mk.* $12^{29\text{-}31}$) quoted from *Deut.* $6^{4\text{-}5}$ and *Lev.* 19^{18}, " love " here meaning all that Paul suggested in *I Cor.* 13, not physical and sentimental passion, as seems to be its commonest suggested meaning nowadays.

Of the religions mentioned above, that taught by Jesus of Nazareth is undoubtedly the best, but unfortunately—like the others —it has suffered considerable distortion as a result of the inevitable subsequent interpretations and additions, and has been split into so many diverse sects that it is difficult to find what the modern definition of Christianity really is. If one tries to join up with the body of professing Christians, one finds in fact that it is a case of joining only one section of that body. As far as I am concerned, I feel that it would be too cramping to do this, quite apart from my being unable to accept the creeds of the Roman or Anglican

Churches. I suppose the acceptance of the divinity of Jesus of Nazareth would usually be required, even by other sects, except the Unitarians and the Society of Friends, and this again I cannot accept, believing that it is the difficulty of knowing God which causes people to deify such men as Jesus and Gautama, thus indulging in what is more or less immature hero-worship. To me, the theologically distorted Christ is nothing like so magnificent as the human Jesus who showed us to what sublime heights we can attain, and I, therefore, cannot agree with those who plead for " a return to Christ ". A return to Jesus as a leader and inspirer would be better; but what is really wanted is a " return " to God.

I have recently been reading *Man and His Universe,* by John Langdon-Davies, who shows in such an admirable way how our ideas about the universe and our conceptions of God are involved in one another. This is the conclusion I had already reached through my own studies, and I realize how crippled and stunted is a religion which cannot accept quite naturally new knowledge and its implications. Not many people would deny a Divine scheme, it being undoubtedly an orderly universe, not a chaos, but it is absurd to profess that we know all about the scheme by consulting past authorities as the medievalists did, and as orthodox Christians really do when, for example, they recite the Apostles' Creed—unless, of course, they don't mean what they say. We are only just putting to sea on the ocean of knowledge even to-day, and must look to the future for fuller understanding; but that is no excuse for not making use of all our present knowledge to assist our faith and enrich our lives. Mind and heart must work together to achieve real harmony.

Such a use of the best available knowledge can be exemplified with regard to the belief in immortality, which is also, I suppose, a Christian article of faith. Before passing judgment on this belief, we must consider our present ideas of the nature of man; these are very different from those of eighty or even forty years ago.

I regard human beings as living organisms evolved from other living organisms by the natural processes of reproduction and variation. This belief, together with study of the mental aspect of human beings, makes me realize how impossible it is to regard these human beings as consisting of body and mind and soul. We must consider them as integral personalities evolved gradually by development from " cruder " types, not by the addition of a " soul " to these " cruder " types. For purposes of discussion and investigation we may perhaps be able to speak of physical, mental, and spiritual aspects of the human organism, just as we differentiated between space and time before Einstein and others showed their inseparability, but this does not confer objective reality on the " soul ".

Belief in immortality surely depends on the existence of a " soul " in man, for otherwise one has to believe in the immortality of animals, in which case one doesn't know where to draw the line between mortal and immortal beings, and, further, the existence of corpses after death prevents our believing in bodily resurrection, except in some crude magical way. The difficulty of believing in immortality in its usual sense is increased for me when I consider cases of resuscitation by artificial respiration, for example. The patient is dead in the sense that lack of attention allows decay to set in, and yet he is not dead because mechanical stimulation will restore consciousness and full life. Surely one cannot believe that something departs and only returns as the result of mere mechanical stimulation, promptly applied, but must rather believe that life is the result of a certain balance and that artificial respiration restores the balance which will be completely upset without it.

On the whole, therefore, I find it impossible to believe in immortality, feeling it to be at best " *non-proven* "; hence I feel it is out of order to " make arrangements " for a future life, believing rather that we " survive " in our children and in other contributions to the Divine scheme which we make during our present life. To those who do spend much time " making arrangements " for a future life and then think they have done all that is required of them, I would say that in the parable of the talents Jesus emphasized the need for using our present talents to the full, otherwise we shall not be given any others.

Some people would suggest, even to-day, that belief in immortality is a potent factor in producing good ethical results. But this seems no better than bribery. I maintain that good conduct in the widest and highest sense leads to the only true happiness, the peace which passeth all understanding, and this is an ever-present reward, not a bribe to be paid in the distant future. No one who has this reward will hanker after the hypothetical joys of a future life.

I shall return to my general attitude towards organized religion later. I may perhaps sum it up for the present by saying that, much as I admire certain aspects of it, the edge of my admiration is blunted by the basis of external authority as such, the ideas of final revelations, incarnations, and lives to come, and the putting of secondary things first, with its consequent wranglings and divisions. I feel I should be lending too much support to these defects if I joined the Church officially, which really means, as I have said, joining one particular section of it. Therefore, I find it necessary to follow my own gleam individually, even while lending unofficial support to such good things as organized religion does foster, and to those liberal churchmen who are leading the way towards a nobler form of religion.

If I must reject so many of the things sacred to orthodox religion and yet find so many criteria which must be satisfied, what then is my fundamental belief? Essentially, of course, it is a mystical and intangible thing, but in order to express it in words I go back to the letter Captain Scott wrote to Mrs. Wilson. I believe I am " part of the great scheme of the Almighty ", and that it is my job to find out and play my part here and now as far as I can, and to see that others have a fair chance to find out and play their parts. God is for me a creative providential Spirit with Whom I can best come into contact through my personality, but Who is not necessarily anthropomorphic.

Such beliefs mean that I must see life whole and not divide it up into a series of water-tight compartments as some people do, thereby living not double but multiple lives involving considerable insincerity and hypocrisy together with a tremendous waste of energy, all flowing in different directions without any co-ordination. "Works" must be regarded as being just as important as " faith ", and not even intercessory prayer should be looked on as getting work done by proxy which we should be doing ourselves. Surely prayer is simply communion with God and a means of getting instructions and power to fulfil them, not a means of getting things done direct, as at least some people I have met seem to think.

The parts we are each called to play in the scheme will vary tremendously, but even the meanest tasks may be set us to do. Everyone is naturally concerned primarily with obtaining the primary necessities of life, such as food and shelter, and most, at any rate, will quite naturally seek to satisfy their reproductive urge and found families, though some may prefer " sex " without parenthood, making creative contributions in other ways. All these are the natural rights of individuals willing to do "useful" work in return for the provision of reasonable supplies of and opportunities for them. The types of work that are " useful " are, however, very numerous and diverse, their criterion of " usefulness " simply being their constructive contributions to the scheme. Faithfulness in the least things as well as the greatest must be observed, though, even in things which perhaps seem trivial.

The diversity of individuals is even greater than the diversity of jobs, and we must allow for all sorts and conditions of men, realizing that the differences of temperament make it impossible to have a very detailed code of moral behaviour if it is to be of anything like wide application. Environmental differences cause considerable effects here, of course, but, quite apart from these, our instincts, which it must be remembered are God-given, vary very much in relative strength. Lest I should be misunderstood, I had better say that I

am using the word instincts in the usual psychological sense of inborn urges to behave in particular ways. They do not include the acquired habits which are often miscalled instinctive in origin and nature. Even in man they are the primary sources of striving, though in this species they are modifiable to a considerable extent both in the stimuli which arouse them and in the way in which they can express themselves. They can, in fact, be controlled by our "intelligence"; indeed they must be. All this must be borne in mind when attempting to deal with both individual and social problems, and our attitude should, as far as possible, be one of sympathetic tolerance, especially towards those who have perhaps not had the same opportunities as ourselves. But more of this later.

The remarks about diversity in the preceding paragraph should not, of course, be confined to the few human beings we happen to come across ourselves, in person, but apply to all human beings worthy of the name, no matter what their colour, race, country or class. The world has become too small and its various parts too interdependent for us to treat it as anything less than a single unit, however complex, when dealing with broad issues such as religion, ethics, politics, or economics. It seems ridiculous to point it out, but many do not realize, as I did during a recent visit to Germany, that people there, and presumably it is true of other countries, are trying, like us, to satisfy their hunger, their desires for companionship and shelter, and their reproductive urge. This they have as much right to do as we have, and the problem is to arrange things so as to secure as much satisfaction as possible all round. We must realize that all are part of the scheme as individuals, not as masses, which are largely arbitrary, even though they sometimes act together under the influence of a common, but not necessarily inborn, emotion. Certainly, modern "civilized" warfare, quite apart from other evils, does not prune off undesirable individuals as is sometimes suggested, and such good qualities as it brings out could surely be fostered by other and less bestial means.

Whether our real part in the scheme be large or small, it is certainly important, and in order to fulfil it properly we must be absolutely healthy all round. Firstly we must be adequately fed and sheltered, and have sufficient facilities for physical exercise if this is not provided by our work. We must, of course, also use these facilities and try to keep in good physical condition. Secondly, we must have healthy and stimulating mental food, and healthy forms of relaxation when fatigued. This raises the whole question of books, periodicals, theatres, cinemas, and that very powerful new thing, broadcasting, which has, at least in England, started with such a very high standard: I believe it will be an immense influence

for good if such standards are reached and maintained throughout the world.

Another essential for health is that we should have sufficient control over our desires, however natural these may be, so that we are a danger neither to ourselves nor to others, though our surroundings should not be such that we have to spend so much energy controlling or sublimating these desires that our work and even our health suffer. I would suggest strongly that " morals " in their every-day and detailed meaning are simply customs, not some absolute code of behaviour, and are concerned with the relation between the individual's ideas or conduct, based on his instincts, and those of the particular community and age in which he lives. These two sets of ideas often clash and result in disharmony of conduct, which is " sin " in the simplest sense of this word. The individual has to face this conflict and try to adjust himself so that harmony results with the least possible harm to himself or society. It may be impossible to avoid *some* harm, and perhaps the conflict breaks the individual or the individual attempts and even succeeds in causing society to alter its standards. This, of course, brings us up against the age-old problem of determinism versus free will. Analysis appears to show that more of our behaviour is determined than seems so at first sight, but when we are up against practical problems in the public world, and are trying to estimate moral responsibility, I feel we must assume free will to exist. This makes it necessary to " punish " offenders against society, thus treating them as though they were morally responsible, but the realization of the possible determinism behind the offence, due perhaps to some abnormally strong instinct, should lead us to administer remedial rather than punitive treatment. The determining causes may also be in the social environment in which the offender developed, or is at present living, so that we must be careful in apportioning blame until we have found what these possible causes are, and considered whether steps can be taken to remedy them. Society, after all, is composed of individuals who are mostly fairly normal, though there are incurable misfits for whom the lethal chamber seems not only useful but even kind, despite the outcry that would be raised about the " soul " of the misfit. As far as the normal individuals are concerned it should not be an insuperable task to adjust things so that both the individual and society are satisfied. A real understanding of the situation is what is required, and this largely implies sound knowledge of human biology, including psychology. I do not suggest that this is a magic cure for all our ills, or that our knowledge of human biology and psychology is more than in its childhood, but I am appalled at the lack of application and the misapplication of even the real knowledge which we have at our command, and by the lack

of even this knowledge on the part of most supposedly educated people. This is why I am so keen on the introduction of Biology into the curriculum of a sound general education, for education is one of the best ways of tackling the task of adjusting the individual to society and of helping individuals to develop who will be able to improve society.

The whole question of education is a very real one to a schoolmaster like myself, who considers his work as a vocation. The ideas I have collected and formed on this subject may be briefly summed up in the title of Dr. L. P. Jacks's book, *The Education of the Whole Man*, and in the plea for " versatility of intellect based on soundness of character " put forward by Dr. Cyril Norwood at the Junior Public School Masters' Course held at Harrow in January, 1930. Education starts at birth and we, as parents or teachers, have to draw out all the latent possibilities of the infant and child so as to produce a "healthy" adult member of society. Ultimately, it is the child which has to do the developing, our part being to provide the environment in which it develops; both heredity and environment are, therefore, important. As far as character is concerned, example is infinitely better than precept, and it is more or less useless to drum into the child's head a lot of high-flown talk about honour and maintaining traditions. " Leaven " is what is wanted to inculcate high standards, " dynamite " either frightening the child or making him completely bored with and even antagonistic to moral precepts. Finally, I would say that every new-born child, in fact every conceived child, is entitled to the same opportunities for healthy development, regardless of the wealth of the parent, even though, after preliminaries are over, there is room for considerable variety in quantity and quality of further education.

Returning to the question of health after these various digressions, I would add to physical and mental well-being the need for spiritual health. Parents should lay the foundation of this by their own example, by unobtrusive instruction in the lives and teachings of great men and women, especially the great religious leaders, and by attributing to God all that is best, truest, and most beautiful in the universe. Man having a social tendency, there is naturally a place for corporate religion, but there is plenty of room for variety to suit different temperaments; for the place of organized religion lies in calling attention to the spiritual aspect of things, to the real value of things, in fact, rather than their amount, whether expressed in terms of feet, tons, or money.

There are many ways of fostering these spiritual values when it comes to practical details, and so there can be many kinds of organized religion and of bodies auxiliary to this, such as Toc H. The Divine scheme is the only thing that is " universal ", and

churches and movements are just particular means of bringing certain people into spiritual touch with this and its " Author ", and helping to maintain the contact. Churches, in fact, exist for individuals, not individuals for churches. Acting thus as means, not as ends, churches can do an enormous amount to foster true religion, which then has to be put into practice by those who have received this spiritual nourishment. Even so, there will always be some people whose herd instinct is weaker or whose mystical sense is stronger, and for these no organized religious body may be able to cater, except possibly such groups as the Society of Friends. I may perhaps conclude this section of my essay by pointing out that " salvation " and " conversion " are not magical passports to paradise either here or elsewhere, but simply mean reaching the pole of realization that God is at the centre of things, whereas our childish minds seemed to suggest that we were there; and even when we have reached the pole in this sense, we still have the homeward march to perform, and this means " solid dragging " in man-hauling sledges, while death alone withdraws us from the traces. However, as Shackleton found during his long tramp across South Georgia in May, 1916, we have an additional companion for this homeward journey, One Who knows the way and can take the lead. To describe life as a strenuous sledge journey may seem austere to some people, but its very austerity is delightfully attractive to me, far more attractive than the " comforting " but sentimental phrases of some religious teachers to-day. I feel I cannot do better than to end this essay with the picture of hard-pressed travellers doggedly dragging their sledges homeward in the wake of their Divine Leader, Who is not only leading but is also doing a full share of the pulling. Perhaps a long flight of steps would be a better social analogy, or the high mountain portrayed at the close of the remarkable film, " The Mystery of Life ", with human beings of all types struggling upwards. Individuals can only climb part of the way and have to hand on the torch to succeeding generations. Sometimes set-backs occur and even a partial descent may result from such things as wars and other great catastrophes, but in spite of the set-backs and the increasing complexity of life in the higher regions, humanity can climb slowly but surely upward if it but faithfully follows divinely-blazed trails.

B.

HYMNS IN MODERN WORSHIP.

A Lay View.

Few observers of present-day religious activity would contend that the subject of hymns is a neglected one. It gives rise to constant discussion, both public and private, and it is, very naturally, brought periodically to the fore by the preparation of new manuals of hymns to suit either modern taste or united bodies of Christian people hitherto accustomed to worship apart. In spite of this, the theory of hymn-singing is to-day eminently unsatisfactory. Whether it be that the essentials are deliberately shirked or merely tacitly assumed, one has the impression that the fundamental issues, such as why and how we sing, are left out of count. Our discussions are aimless and unproductive, and must remain so as long as they are confined to aspects and views in themselves superficial, as for example the theology or matter of hymns. How often in any discussion is this the only charge brought against our hymns, that they express views on God or the Trinity which a modern mind can no longer hold? How many discussions again reach a sort of stalemate in the concession that tastes differ, hence that hymns found difficult to sing should be continued if they help certain types of mind? Such an attitude precludes any effort to keep the best hymns, or even to discover what the best hymns are. If we are satisfied with such dilatory reasoning as this, it is little wonder that we can point to no progressive thinking as to the place of the hymn in public worship.

Two considerations especially would make such thinking appear a present necessity; in the first place the great volume of criticism levelled by all classes against organized religion. Much of this, of course, is expressed in an abstention from church services, but anyone who enquires may reap abundant evidence, alike from villagers, students, or business men, that what has "put them off" is at bottom a dislike of the formal nature, nay, the rank unreality, of corporate worship. They feel that we are living on the forms and ceremonies of our grandfathers and that the spirit, which they see to be the essential, and which alone would attract them, is somehow not there. Now it is obvious that such criticism affects hymns most nearly. Do we ever think to ask ourselves whether they justify the prominent place given to them in our worship, whether they are not the partial, perhaps the principal, cause of this unreality? And, in fact, does not the very prominence of the hymn in our services make it the more urgent to examine the cause? Are we to answer the critics with the bare argument of tradition, or have we a conviction that our songs of praise are right and valuable because they

bring us nearer to God? On all sides there are efforts and suggestions towards a reform of public worship[1]; some of these even advocate increased and "brighter" singing, and in none of them is the supremacy of the hymn materially challenged. If then we hold so insistently to this part of our services, can we not say why? The silence of the champions of religion on this head bodes ill for the outsiders they profess to be striving to win. Absence of discussion of these elementary issues can only be interpreted as ignorance of what a hymn should be, and of what singing means to a churchgoer. It seems worth while to attempt a preliminary examination of the whole question on rudimentary principles.

The fundamental facts are simple. We sing a great deal, and are continually adding our own hymns to those which our fathers loved. Our peculiar problems therefore are those of an inherited, and also an accumulated, hymnody. The modern hymn-book represents a vast poetic elaboration of evangelical truth, and this fact in itself would give pause to a disinterested and attentive observer. For instance, is it not obvious that expression and terminology date any hymn and make it in consequence the harder to sing? It is often claimed that the theology of hymns should keep pace with the times, yet it is not merely theology that dates a hymn, but religious terminology in general. We may believe many of the statements in our hymn-books which we should phrase very differently were we to express them for ourselves. It is not a question of a change of ideas, but of emphasis, and this is of capital importance, since the strength of a hymn lies not in its intellectual content, but rather in the stress which it lays upon the ideas expressed. Hymns are said to be out of date for various reasons. A recent leading article, commenting on the selection of the new Methodist book, suggested as possible disqualifications of well-known hymns to continue in public worship an ethic that belongs to the Old Testament rather than to the New, phraseology savouring of militarism, and so on. One might make a list of such criteria, but the net result of their application would be to submit hymns as heretofore to the general test of individual taste; a common principle of judgment seems to be lacking.

A more serious accompaniment of present-day hymnody, and perhaps its chief danger, is a widespread and increasing symbolism. This important fact, if realized at all, remains at any rate unquestioned by those who have the charge of congregational singing. Every preacher knows how natural it is to seek to convey the intangible by a concrete comparison or image, but metaphor is a weapon with a double edge, and most dangerous in excess. This tool of the pulpit, despite its wonderful history and legitimate place in

[1] An outstanding contribution was that of Professor Otto, in a recent number of the *Hibbert Journal*.

religion, has turned against those who employ it. Once attention stops at the figure without realizing the reality intended by it, that figure is not a help but a bar. Our fathers were not blind to this danger. One of the most clear-sighted of them wrote[1]:

> If the symbols serve to give a higher conception of the reality, they fulfil a valuable purpose, but if they at all conceal the essential fact, they are an injury and not a blessing.

The words were written in 1907, but they need repetition to-day because the seemingly transparent truth they convey appears to be consistently violated, both in preaching and singing. The process has gone to such lengths that a modern congregation literally sings in metaphors. Ask any psychologist if that be good or bad for imparting an underlying reality. We are slow to reflect upon the nature and extent of these ravages of symbolism, and a few specimens may not come amiss. In one of the "social" sections of the book most familiar to readers of this journal, hence in that part of it where one would seek more especially those hymns dealing with the Christian's part in the life of the world, the opening lines of ten consecutive hymns are as follows: (I quote them unspaced, that attention may not be diverted from the metaphors which they contain).

> Eternal Ruler of the ceaseless round Of circling planets singing on their way . . . Beneath the shadow of the cross, As earthly hopes remove . . . O God, Whose thoughts are brightest light, Whose love runs always clear . . . Brother, Who on Thy heart didst bear, The burden of our shame and sin . . . Dismiss me not Thy service, Lord, But train me for Thy will . . . How beauteous are their feet, Who stand on Zion's hill . . . O it is hard to work for God, To rise and take His part, Upon this battle-field of earth . . . Though lowly here our lot may be, High work have we to do . . . O Master, let me walk with Thee In lowly paths of service free . . . Lord of the living harvest That whitens o'er the plain . . .

Not one of these may be called a bad hymn; almost all are well-known and very rightly loved because they have helped trusting souls. But they are not for that reason sacrosanct, and it is at our peril that we close our eyes to their composition and their effect upon the youth of to-day. We must face the fact that they express our faith with constant recourse to imagery, and if their indiscriminate use be not calculated to further the end for which they were written, then we must have the courage to safeguard their power by using them sparingly.

The whole question of symbolism in worship is so important that I am anxious not to be misunderstood. I am fully aware that it is a priceless and indispensable adornment of poetry, but its value depends pre-eminently upon spontaneity and freshness. These it will certainly lose if subjected to constant repetition; a Keats sonnet repeated once a week would be unintelligible to most men before a

[1] J. Guinness Rogers, *The Unchanging Faith*, 17.

year had elapsed. In the same way, to preacher and congregation the greatest imagery of the Bible as well as of hymnology is a snare if overworked. The fault is not in the literature, nor in the authors, but in the practice. There can be as little question of "purging" the hymns of the Revival as of rewriting *Is.* 35. That was the way of eighteenth century Enlightenment, and it brought its own reward.

Let us admit, then, certain troubling facts upon which critics (and especially those of Free Church forms of worship) may lay hold. We, as well as they, are entitled to enquire whether an abundant hymnody, in constant use, does not allow of damaging effects, which, since they are conditioned by forms of expression always tending to be traditional rather than actual, and by the repetition of an almost endless series of symbols, do not outweigh the benefit that accompanies corporate singing. If we are, as the Apostle said, and as true Christians have always maintained, to "prove all things", this enquiry must be immediate and radical. The great hymns cannot suffer by it; the only way for them to recover their old power is by careful investigation of the means and manner of their appeal.

Upon what principle does the practice of hymn-singing rest? Surely the spontaneous expression of a living and burning belief. The adjectives require to be stressed, since much present practice would view them as superfluous. Men have only truly sung what they could not otherwise communicate. The sort of belief that can be expressed in ordinary speech has no place in a hymn. Singing, by the very fact that it is corporate, becomes a vehicle of religious emotion that varies, of course, in intensity, but it is obvious that the underlying principle is very near to the essence of Christianity. It is commonplace to remark that all revivals of the real Christian enthusiasm have been accompanied by singing. But we forget the corollary: this unique form of expression by which the praise of God may be worthily conveyed becomes worse than ineffective when the truly praising heart is absent. Why are we to-day so careless to enforce the truth? How many ministers and leaders think it worth while to define and insist upon the right spirit for singing? If more did so, the clumsy definition proffered above would not have been necessary. Manuals prepared to guide and instruct those about to join the Church declare that the new member of any congregation will regard it as his duty and privilege to join among other things in the services of praise, but none of them tell him how to preserve the spirit of praise, which constant repetition of one type and form of words may destroy. Everywhere this danger of keeping the form and losing the power confronts us, yet there seem to be none to warn by insisting upon a return to an unflinching sincerity. Let those untroubled by the present lack of discrimination in hymn-singing consider the early records of the Methodist revival. Let

them read the account of many distressed souls who in the crisis of their religious experience found the verse of a hymn come nearest to an otherwise inexpressible reality. This they would repeat "in accents which no art could imitate" and the evidence of careful records frequently shows that they thereupon found peace. Such documents of sudden conversion and conviction of sin are out of fashion to-day, and decried as fantastic, but when all allowances are made they undoubtedly give proof of the supreme power of hymns. We no longer wish, or even expect, this to appear in outward contortions, but the experience of the early Methodists is still valid as showing what a hymn can do, how deeply it may lay hold upon that inner consciousness which hears no intellectual argument.

Religious history has other examples, equally striking, which compel the reflection that the hymn was a more vital and powerful instrument of worship than the melodious weekly exercise which it now represents. One might go back from Wesley to the beginnings of the Protestant hymn, and even further. In Luther's popular sketch of an evangelical service to replace the Mass it is remarkable to note his sense of worship as a dramatic experience, a sense which we usually associate with Calvinistic liturgy. Only at the point when the congregation has realized by meditation, reading, and prayer the riches of grace and forgiveness does he prescribe communal praise. And there is no doubt at all about the intensity which he not merely demanded but assumed in singing; the Christian heart, he wrote to those who, like Calvin, queried the use of an organ, is so jubilant that it needs every available instrument to aid the voice in translating its ecstasy; one should strike upon everything that has sound within it: "*alles klingen lassen was klingen kunde*".

So one could quote further from leaders of religion, unanimous as to the necessity, and in a special sense the intimacy, of praising God in song. No Christian assembly can do without this precious exercise. As George Herbert put it: "The Church with psalms must shout. No door can keep them out". And even in the present age there are abundant signs that the words of a hymn penetrate deeper and last longer than anything read or preached.

As to the principle, then, there can be no uncertainty. Those who wish or attempt to abolish singing are in entire contradiction to the highest Christian experience, for a singing congregation is following the most glorious tradition of the Church, and our endeavour should be actively to preserve rather than to weaken or to sever that tradition. It is with this aim in mind that we should examine with scrupulous care our present practice. We are slow to do this, perhaps because we are conscious of a disparity beyond our power to remove. Yet our reluctance may keep many without the churches whom we would gladly have within them.

Is the Apostolic and Reformation ideal of singing as spontaneous corporate praise still alive with us? Are we sure that our hymns reach the hearts of men as did those of the Methodists in that century so like our own? Is there any sign of real heart-searching on the part of those who sing the glorious and transporting professions of faith that our hymn-books contain? Is any effort made to represent to Christian congregations the danger of *feigning* Christian gladness by singing words whose spirit is no longer felt? To these and like questions there must be few of us who would return a whole-hearted affirmative, very many who, after examining their own hearts, would have to answer "No" to each one.

If we are to debate the matter to any profit we must beware of generalizing too rigidly where the individual experience of preachers and leaders could cite exceptions, splendid and notable and repeated instances where hymns have been a help and stay, and have perhaps not only supplemented but superseded other contact with the word of God in the heart. Thus if, among the signs that churches have lost the essential principle of hymn-singing, one were to allege the apathy of many a congregation, the suggestion would be widely challenged. Expressed in less summary a form, however, the criticism is not unmerited. Have we not all been astonished at one time or another by the facility with which we sing? In the ordinary five-hymn service, for instance, sentiments not closely related to one another and often most difficult of profession are sung apparently without a qualm. The way these are repeated in unquestioning and easy complacency is, to say the least, disquieting. Do ministers ever receive queries or difficulties regarding hymns which members of their church have found puzzling or difficult? It would be surprising to hear of this happening frequently. A large crowd in a University mission service was recently stopped by the Archbishop of York before the last verse of "When I survey the wondrous cross". What countless times has this been sung when no such step was taken to safeguard its sweeping assertions? Will any contend that, proclaiming the whole of nature too small an offering to our God, we really mean what we say, in any sense like that in which a business man makes promises that depend upon his commercial integrity? This hymn forms an excellent case in point, since it is undeniably inspired by the most Christian devotion and has been a precious possession to many generations of believers. But its very intensity means that it has nothing to gain and everything to lose if sung too often; and it is important that this should be understood. In a recent speech Mr. Bernard Shaw voiced his objection to it on the ground that a cross was a sign of cruelty and should be as little surveyed by rational people as possible. It is clear that he has completely missed the import and force of the hymn and would condemn with

it the chapter in which the Apostle made it his boast "to preach Christ crucified"; but it is an equal disservice both to Isaac Watts and to Christian truth to sing the hymn and feel no obligation to survey the cross in the way its author intended.

One may test the prevalence of this facility in singing by constant observation and detailed enquiry. It is noticeable that children ask more questions about the meaning of hymns than ever seem to occur to their elders. Many ministers are scrupulous to choose hymns in accord with the subject on which they preach, but there is rarely a plan about a service of praise; it is not uncommon to find the purport of a hymn cut across the rest of the service, and even where the whole is co-ordinated, preachers will not always find that the burden of their message has been enforced by the hymns, though these form precisely that part of worship in which the congregation has most share. Twenty years ago, one came across not a few cases of hymn-books being read; many a sick bed has been cheered by the slow reading of a favourite hymn. Meditation of this kind enables one to penetrate far more personally into a song of praise than does repeated or conventional singing. One would like to think the practice more widespread; it is an efficient way of counteracting superficial acceptance of what is sung.

But surely one very obvious and important cause of superficiality is the undoubted supremacy of the tune. The music of hymns has to-day a quite unwarranted ascendancy over the matter. Here again, of course, it is easy to be dogmatic, and the criticism should be interpreted charitably rather than slavishly. We all know what great services a tune may render to a hymn, but it is elementary psychology to observe that the more popular the hymn, the more doubtful an ally does the tune become; the two are so intricately related that in many cases the tune provides an unmerited favour for the hymn. This gives rise to the worst features of our corporate singing, to hymns being chosen because they "go well" and sung because they are bright and have a cheering effect. In a sense, one sympathizes with such tendencies, but at bottom they are hardly Christian, and most dangerous in their effects upon worship. We may be quite sure that churches will never be permanently crowded by any "Brighter singing" campaign, however successful such may be for a time. The Christian is cheered in the last resort not by any rousing chorus or appealing melody, but by the comfortable words of his Lord and the saints, by faith and trust which may perfectly be present to animate any hymn and be evoked to full expression by any tune, but without which both hymn and tune are vain and harmful. It would be easy to quote cases where the tune obscures rather than assists the understanding of a hymn's content, and it is still more common to note how an easy and flowing melody is set to words in themselves

hard to understand. The consequence is disastrous: the voice clings to the tune and the mind renounces its attempt to seize the meaning; when that happens the hymn becomes in essence a mockery. One of the most popular of nineteenth century hymns may serve as a single example, a most difficult piece of religious verse, sung by all denominations: "Praise to the Holiest in the height." There is no doubt of its enthusiasm and reverence, and these perhaps keep it alive; but consider this verse:

> O generous love! that He Who smote
> In Man for man the foe,
> The double agony in Man
> For man should undergo.

Its complexity is attested by the capitals with which two words are in many books endowed, but who could *sing* it with intelligence, let alone feeling? The sentiment of the whole hymn is one that simply will not bear unconsidered repetition.

Such are some of the ways in which present-day singing may be denied fulfilment of its proper and inalienable function. They could all be summed up in the charge that it lacks understanding and (surely as a consequence) produces proportionately little result. Such a contention is not of those that can be proved by statistics; the matter is one that escapes analysis, at any rate on the surface, and as before we must allow for startling exceptions. Nevertheless there seems to be little evidence (from observation, enquiry, and other tests) that our religious life is strengthened positively and constantly by the hymns we sing. We may remember and be much helped by phrases within them, just as we recall words of the Bible, but that in itself is no sufficient justification of the use we make of them. Plainly, to sing a hymn because of a helpful line or verse is not the same thing as making the whole hymn an expression of heartfelt desire—and this the majority of our hymns to-day do not seem to be. They have become an inseparable accompaniment of corporate religious exercise, which is a very different matter. Until they are sung more thoughtfully, with more fitting regard paid to their content, it will not be easy to refute the impression that they occupy their prominent position in our services for reasons of convenience. Their use in breaking up and "spacing" devotional exercise is undoubted. But is not that far from their real purpose?

There is one solution commonly advocated by those who realize the gravity of the problem—a return to sincerity. This, if narrowly interpreted, would mean, say others, the end of congregational singing. The real remedy is perhaps a different and wider sincerity than that usually understood. It is possible to sing a hymn sincerely and yet not agree with every detail in it; one may even dissent from parts of it and yet be in accord with and enriched by its spirit. The essential thing is that it provoke the singer, so to speak, to some

positive attitude, that he be not content to fit the words to a favourite rhythm and produce merely a tuneful noise which is habitual rather than heartfelt. This view of the matter may be thought unusual and requires careful illustration.

Consider what one may call the life of a hymn. It starts with a spiritual experience. It is an attempt to clothe that experience in words and, if adopted for corporate worship, it must be because those words find an echo in those who sing. The hymn-writer's mood was expressed once and for all (probably accidentally) by Charles Wesley in the first two lines of a famous hymn:

> My heart is full of Christ and longs
> Its glorious matter to declare.

It is this transmission that is important; not of the experience itself, but forming as radiant and vivid an echo of it as possible. It is the successful transmission that makes the great hymn. Popular taste may sometimes err, but it is a noteworthy fact (one of the hopeful signs, indeed, in the present decline) that the popular favourites are to a surprising extent among the greatest hymns. What makes their greatness? Why is it practically impossible, even in this age, to sing certain hymns of Watts, the Wesleys, and those attributed to St. Bernard, without a thrill as from another world? Surely not for any extraordinary skill of phrase or form that they contain, but because they are so coined as to transmit something of that reality caught in the experience of the man who wrote them. They employ symbols sometimes to extravagance, yet their final impression is the apprehension of the close and glorious reality that transcends all imagery.

> Jesu, Thy boundless love to me
> No thought can reach, no tongue declare . . .

Let us try to determine what takes place when we sing such lyrics as these. Their effect upon us is not that of a truth conveyed to the mind, nor of any logical content whatever, rather of a contact achieved (as by electricity) with some appreciative chord within us. It is this contact that gives many people a liking for sometimes inferior hymns, because of some verse or line that has seemed perfectly in tune with their own feeling and has vouchsafed them an intuitive grasp of a reality which they knew to exist but had never felt intimately. Here are two cases from experience. One known to me (a great reader of his hymn-book) would always during "Abide with me"[1] await with peculiar desire the verse ending "Come not to sojourn but abide with me". Another found strength in the Whittier verse:

> I know not where His islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care.

1 An illuminating example of the new content which may be read into such a familiar and still powerful hymn as this is the "revised version" which Prof. Mackintosh contributed to the July issue of this journal last year.

It is well to consider instances of this kind, since they bring us near to the secret of singing. Where this contact is (whether of sympathy or passion) there one may enter into a hymn and make it one's own; where no such contact occurs, singing is really repetition. It follows that to sing properly is a religious *exercise* in the full meaning of the word. It implies no adoption of another's expression, but reaction to it, taking up a personal position with regard to the text from which one sings.

A hymn, like everything else, is naturally worn by time. The more frequently it is sung, the less can it retain its spontaneity. The singer becomes accustomed to its outward dress and tends to sing the words without reacting to them. The philosophical basis of this deterioration has been worked out in Newman's *Grammar of Assent,* and his arguments are as applicable to hymns as to creeds.

> When assents are exercised on notions, they tend to be mere assertions without any personal hold on them on the part of those who make them.

This could be substantiated by many a hymn that we have sung for so long that we have lost our hold upon its inner persuasion. "The solemn shadow of Thy cross is better than the sun" was probably for Whittier an assent; for us it must very often be an assertion, for it implies in those who utter it the changed heart, and that is nowadays no qualification for singing the hymn. To describe fitly such a state of things, we should have to call it formalism. To quote Newman again,

> the practice of asserting simply on authority with the pretence and without the reality of assent, is what is meant by formalism.

It is little use to protest that public worship is not tainted by the disease; emptying and ineffective churches force the conclusion upon us. We have disregarded, or rather taken no pains to observe, George Herbert's principle that "above all the heart must bear the longest part".

It is only the greatest hymns that are able to resist constant use and still work their inspiration; in the majority the experience behind them is not strong enough to pierce the veil of habit in which perforce they are sung. Here we are approaching the real standard by which hymns should be judged, and consequently either continued or discarded. That standard is simply the degree to which they transmit a living experience. It is not one of theology, or of outworn expression, but of the difference between life and death.

The real problem, as stated at the outset, is one of an accumulated hymnody. We use hymns abundantly and as if they were all equally fit for use. If properly tested, it would appear that very many of them are to a modern congregation lifeless, they provoke no reaction, no spiritual reply, within those repeating them. May not the reason

for this be that the spiritual experience in which they were written is for corporate purposes exhausted and can no longer work through the same form of words? This may happen for several reasons. Their meaning may have been a challenge to the mind, which from long habit it refuses to accept, as in an example previously quoted. More commonly the symbol on which they are constructed loses touch with reality; this is indeed the explanation of the anodyne effect of many of to-day's hymns. An extreme case is afforded by such a verse as this, the close of a favourite hymn:

> From the overshadowing
> Of Thy gold and silver wing,
> Shed on us who to Thee sing
> Holy, heavenly love.

One would not like to affirm that Bishop Wordsworth was without a spiritual experience when he composed this hymn, but it is more than doubtful whether that experience can be still communicated by the six verses we so often sing. What is the reaction in the consciousness of any worshipper to the lines just quoted? Usually *none at all,* except perhaps a vague feeling of some precious yet undefined bestowal; and that is by now an effect of the tune rather than of the hymn. This verse demands a most intricate transposition, double in character: behind the symbol must be discerned the meaning, and further the application to our need. This is done, maybe, by the minister in his study, reading the hymn through slowly, just as it must have been by those who first sang it, but it is more or less impossible to the congregation confronted with it and with others like it at frequent intervals. There are, indeed, many such hymns in common use and they injure one another. The habit of singing them makes it impossible to interpret the symbolism in other hymns of more enduring inspiration and which one would not like to see neglected. Here is an example from one of the battle hymns of German Protestantism:

> See round Thine ark the hungry billows curling,
> See how Thy foes their banners are unfurling . . .

these and the other splendid lines of the hymn cannot be rightly interpreted with frequent singing, because there is no time to catch the reality; the hymn becomes enslaved by those picturesque words which were once its ornament. If Löwenstern's hymn came from a truly spiritual experience, so also surely did that of Thomas Binney; the picture of the soul in God's sight which makes up His "Eternal Light . . " has endeared the hymn to very many, but it cannot be sung by many a modern congregation. Any hymn that leaves its symbolism to be thought out and interpreted is doomed to be eventually meaningless, because the speed at which we sing does not allow of reflection. Here again only the greatest escape from the

corrosion of habit. Consider the imagery of "Love Divine, all loves excelling". In three long verses it is rich and varied, but never is it left without interpretation. Singing it frequently one might come to see in such lines as "Fix in us Thy humble dwelling, All thy faithful mercies crown" nothing but a picture, unrelated to any truth personally felt. But it would be a long time before one could pass without any appreciation of its inward sense the transparent end of the verse: "Visit us with Thy salvation, Enter every trembling heart".

These considerations surely point to the need for a new approach to the problem of church worship. Let those who dissent from this view take their hymn-books and go through several well-known verses, trying to recall the impression which they leave when sung; it will be found to differ very materially from that gained by reading or meditating the same verses. This difference is at the root of the question here discussed. We refuse to recognize that we are making too heavy demands upon the religious poetry in our service books. We should not think of approaching any other poetry or philosophy with such unthinking frequency or of expecting from it such immediate results. There is too often but one result, and that is not negative but harmful. It is vain to hope, as the usual arrangement of our services encourages us to do, that much and rapid singing may do some good and certainly no harm. The moment we sing without realizing, or allowing ourselves to realize fully, the emotion we claim to express, we do grave injury not only to our hymns but to our religious life as a whole. The danger to hymns indeed is equally a danger to all other elements of our public worship. The sincerity we need in song is wanting also in the reception of the Scripture lesson and of the sermon. How is it possible to make of these items a living exercise, producing signs of interest and endeavour in the lives of those who take part in them, instead of a ritual inflicted upon a solid and respectably lifeless assembly of listeners? It is sometimes said that more people are damned by going to church than by staying away; the sting will only leave such criticism when we resolve to have done with pious complacency and spare no effort to ensure that all forms of our worship have a real effect upon us, that they obtain our co-operation rather than our acquiescence.

It is the urgency of this change that has prompted the foregoing considerations; again one should emphasize that they by no means deny the possibility and even the actual existence of living and vibrant services of true praise in our churches; any wireless listener who is not even a church-goer could attest such. But they do urge that more care be taken to preserve a supreme means of grace. That care can only be the result of humble and perhaps distasteful examination on the part of those who choose and of those who sing hymns. We must in particular be determined not to sing thoughtlessly, to

avoid asserting in symbols spiritual realities to which we do not intimately assent. This will mean less singing and more meditation, exhortation, and real preparation for what we sing. It may mean in many cases the dissociation of singing from elaborate musical accompaniment, the stern banishment of favourites that can no longer be sung as living experiences. It will mean *anything* that will at all costs give us the essential active spirit of praise, even though we sacrifice the tastes of habit, tradition, and personal security either in music or in words.

At a certain Good Friday service in a northern city last year there were less than twenty people; there was neither music nor harmony in the singing, yet the essential experience was present, working through such words as these:

> Just and holy is Thy name,
> I am all unrighteousness;
> False and full of sin I am,
> Thou art full of truth and grace.

It is this sort of experience that we must strengthen and multiply, and we cannot decide too soon, for in religion we are always at the parting of the ways. Let us by all means compile new hymn-books and keep to our present form of service, if our worship be more than in words and forms. But let us above all have the courage to amputate unreality and profess for Christ only those things in which we make very sure that our life and practice bear out our speech.

W. G. Moore.

THE QUINTESSENCE OF DUST.

BEAUTIFUL to me now is the ancient story which comes to us through the Hebrews from the dawn time of literature of dust moulded into man. I have, in other moods and at other times, attempted to get beyond and beneath that fact. To-day, however, my intention is other than this. I would rest awhile on things as they seem. I would speak a good word for dust, though housewives and hygienic experts rise like a cloud in hasty protest. I, too, know something of the harm that dust can do. In my time I have done my share in the transposing of dust. Whenever I take a book from my shelves which has lain a long time there I, with a gust of breath, blow the accumulated dust to other parts. Occasionally my wife will draw my attention to some device invented in the interest of a dustless home. As a lad I lived in a city where they talked much and did little toward making it a smokeless city. I would have homes dustless, and, in reason, cities smokeless, provided the dust-removing reformers would allow me a few cases wherein dust could have a rightful place.

For a dustless universe would but be a desert of another kind. A dust-filled universe is to be abhorred; so also is a dustless universe. I am not in favour of a dustless universe. In saying that I am reminded of a semi-centennial which in 1930 passed all unobserved. Allow me to quote from the *Encyclopedia Brittanica*:

> It was not until 1880 that atmospheric dust came under scientific investigation, when it soon became evident that it played a most important part in nature, and that instead of being a nuisance to be got rid of, it added much to the comforts and pleasures of life.

What we need, therefore, it seems to me, is a better knowledge of dust distribution rather than a keener zest for dust elimination. Someday, I suppose, when the railway system whose lines pass through our city has electrified its engines, we shall have no more smoke from them. But that day is not yet. When it comes, then, for one man I know, the sunsets as seen from our city Main Street will be different. I have seen many a sunset brought to a new beauty because from the roundhouse in the Western part of our city there was a diaphanous veil of smoke ascending. But I suppose that no one there ever thought of the value of the proper distribution of smoke at the hour of dusk in the interest of better and more beautiful sunsets. I remember that it was because there was dust in the air that a Kansas poet gave us one of our best poems. If I quote but two lines you will be reminded of the rest:

> A haze on the far horizon,
> An infinite tender sky.

Dust is the common denominator of the universe. It is the democratic principle in nature.

> Sceptre and crown
> Must tumble down,
> And, in the dust, be equal made
> With the poor crooked scythe and spade.

Dust is history become anonymous. But someone has said that the finest poetry written is usually ascribed to that strange person called "Anon". Perhaps at last the finest history will be found there in the anonymous dust of the universe. What is it that gives the elemental quality of genius to the works of Thoreau and Gilbert White but this intimacy of theirs with the dust? We have a quotation from White all ready, but first let us hear a word from that lover of bibliophilic dust, Charles Lamb. He is moving round about "old Oxenford" in the time of the summer vacation. Among its ancient books he is moved to apostrophize Antiquity:

> Antiquity, thou wondrous charm, what art thou? that being nothing, art everything When thou *wert,* thou wert not antiquity—then thou wert nothing, but hadst a remoter *antiquity,* as thou calledst it, to look back to with blind veneration.

He who would follow the dust to its primal abode will find himself treading strange paths around the environs of his own home. Duffus hints of this in his recent book, *The Sante Fé Trail,* where he tells of the fact that we moderns in our road markings are but giving modern names to ancient things. Gilbert White saw this also in his parish at Selborne. Take a comment like this: "The cartway of the village divides, in a remarkable way, two very incongruous soils". Evidently, for those who care to investigate, there is ground here for understanding of the politics of nature. Then, for further thought, there is this observation: "The soils of this district are about as diversified as the views and the aspects"; a comment which leads one to think that nature itself is a sort of individualist. In a way that perhaps Lamb never knew White had sounded the depths of Lamb's observation when he says:

> What a place to be in is an old library . . . I do not want to handle, to profane the leaves . . . I seem to inhale learning walking amid their foliage.

But White loved a library of another kind; the Bodleian library of nature!

Here is a road I am coming to appreciate. Often have I been chided for getting my feet in the dust. I would that more had encouraged me to get my eyes on it. There are times when, with Masefield and all the tribe of sea-lovers, my desire is for "a road without earth's dust"; but there are other days when I prefer the estimable company of *The Roadmender.* Michael Fairless speaks

for him: "To-day I have lived in a whirl of dust". It was not pleasant, as she herself says; but her soliloquy about it is profound. But "the roadmender", *alias* Michael Fairless, saw dust in its right perspective one day when the white-clad driver of the flour-wagon went by to market.

> As he mounts the rise he calls back a warning of coming rain. I am already white with dust as he with flour, sacramental dust, the outward and visible sign of the stir and beat of the heart of labouring life.

Like all who live on the wind-blown prairie there have been days when I have said that we had enough dust and to spare. But now that I am coming to a better understanding of it I find in myself a greater leniency. For the chemist a grain of dust has become a microcosm. Historians have not yet come to understand this powder at its best. Dust is the accumulated attrition of nature's epochs; the debris of worlds unmade; the remainder of yesterday's milleniums. Perhaps Carl Sandburg understood what he was talking about when he said that "the past is a bucket of ashes". There is more to a bucket of ashes than some people comprehend. I have made a pathway through the garden with the ashes from our furnace. The dust of to-day is the highway of to-morrow. And Carl Sandburg says that "the past is a bucket of ashes". But did he see as far as Shirley did, whose conclusion I change by one word to make it emphatic against the assertion of Sandburg?

> Only the actions of the just
> Smell sweet and blossom in that dust.

I am not well versed in every particular in American history, and will not attempt to affirm all that the poet, Edgar Lee Masters, says of one whose form is drifted dust.

> Out of me unworthy and unknown
> The vibrations of deathless music;
> "With malice toward none, with charity for all".
> Out of me the forgiveness of millions toward millions,
> And the beneficent face of a nation
> Shining with justice and truth.
> I am Anne Rutledge who sleep beneath these weeds,
> Beloved in life of Abraham Lincoln,
> Wedded to him, not through union,
> But through separation.
> Bloom forever, O Republic,
> From the dust of my bosom!

Dust! "A bucket of ashes"! Say not that unless you mean that in those ashes are the potencies of a better to-morrow. Was not this the truth which the ancient Egyptians found in the dust long long ago? Dust is the wardrobe of Phœnix. In his way "H.D." has caught the inner meaning of this when he speaks of a pear tree as

Silver dust
lifted from the earth,
higher than my arms can reach,
You have mounted.

Some-day, I know not when, I hope to stand with the "great androsphinx", which

> the Egyptians, in their wisdom, set in the desert . . . image of mystery and silence, staring from under level brows across the arid sands of the sea-way.

Then, indulging the habit recommended by W. H. Davies, I will "stand and stare" at those long reaches of accumulated dust which men call the desert. I know that the words of Lamb will then be true for me out there as they were for him in "old Oxenford": "I seem to inhale learning walking amid their foliage". There is significant meaning in dust. Perhaps Dhan Gopal Mukerji speaks the illuminating word here when he tells us concerning "the cow-dust hour" in India, so-called because the feet of the homeward going cattle bring the dust up in the air. "The cow-dust, we say, is the cry of life to God, 'How long, O Lord, how long?' "

FRED SMITH.

ALFRED WILLIAMS: AN APPRECIATION.

[*Songs in Wiltshire.* 1909.
Poems in Wiltshire. 1911.
Nature and Other Poems. 1912.
A Wiltshire Village. 1912.
Villages of the White Horse. 1913.
Cor Cordium. 1913.
Life in a Railway Factory. 1915.
War Sonnets and Songs. 1916.
Round about the Upper Thames. 1922.
Folk-songs of the Upper Thames. 1923.]

When the verse of the Hammerman was first being published the applause it evoked reflected the novelty and audacity of the attempt rather than any real appreciation of the work itself. That is to say, the odds had been so palpably against him that any measure of success partook of the marvellous. The reputation of knowing Greek and Latin cast around him a glamour such as might have attended some traveller from the moon. Eager for copy, newspaper reporters set out for Swindon to waylay the hero as he issued begrimed from the sheds. They, thinking doubtless to aid him, were apt to take a fancy to some particularly crude product of his untutored genius, presently to wing it with eulogies to readers, many of whom were already disposed to be critical. Thus Williams, "splendidly afflicted with the eternal topic of the Muse," to quote the almost Dickensian phrase of one enthusiast, was shown to have hazarded this as a sample of poetic diction:

> Our Nature Mother formed the rose,
> Arising from a dream she thought her;
> But more than perfect beauty glows
> In lovely Kate, the keeper's daughter.

Even so, there were those who saw real promise of a valuable addition to the literature of his country in the poet's passionate striving after the beauty that eluded him in the stress of his daily toil. Events were to justify them. And purely literary considerations apart, Williams had shewn greatness. Very few who walk magnificently the broad paths of life would care to undergo the closer scrutiny which poverty involves. The workman's sphere, limited though it be, would baffle the merely talented person. Working men are highly suspicious of fine parts. Well have they learned to associate a claim to superior knowledge with a disinclination towards manual labour. Let a workman seem to withhold the work of his hands, and he will soon be made aware of the contempt of his fellows; he will sense accusation and feel himself a renegade. Has not Williams himself echoed the very voice of John Ball?—

> If every wight turns gentleman and clerk
> Pray! where's the substitute for honest work?

And again:

> First 'twas the earth we tilled, now 'tis the mind.

Yet strange to relate, Williams roused neither suspicion nor antagonism in the minds of his mates when his course seemed calculated to excite both. Persecution he did not wholly escape, but it was the foreman, he wrote,

> who wickedly assailed and humiliated me, who obliterated my beautiful Greek and Latin words, and periodically smeared my furnace and tool chests with grease and tar, using the pretext that he had instructions from the manager of the department to do so.

If Williams, "a man of abnormal susceptibilities", as a railway apologist remarked, had been utterly out of his element at the forge, the fact would have satisfied the conventional requirements of the situation and his overseer would have been more or less vindicated. But we should have been left to explain the warm regard the rank-and-file held for their ineffective workmate. Happily there is no controverting the actual facts. Williams left the farm for the factory at the age of fourteen; at seventeen he was made chargeman over three steam-hammers and six men; for the following twenty years he was head drop-stamper, and he held every record on the ground for speed stamping in heavy or light materials, for producing bright and clean work, and for the greatest length of life of the dies used in the steam-hammer. Moreover, all the leisure that nights of five or six hours' sleep and days of twelve hours' toil in the factory would permit he devoted to his studies. The strain must have proved excessive and have led to moments of dejection and perhaps of doubt. Notwithstanding, where in his writing do we find acceptance of failure? Whatever questionings came to him, the vital spirit remained, warring with the elements of discord:

> I will prove to them all, and pour out the fire of my contradiction.

Squaring up to a difficulty and presenting a sober estimate of it was characteristic of the man. There is in *A Wiltshire Village* a passage which serves as an excellent sidelight upon his attitude towards the more threatening aspects of life.

> As to the no thoroughfare, that depends . . . Freedom walks early; liberty is a child of the morning. There are many strongholds and fastnesses you may enter if you stir soon enough.

It is as though he had gravely weighed Sir Arthur Quiller-Couch's dictum that "actually a poor child in England has little more hope than had the son of an Athenian slave to be emancipated into the intellectual freedom of which great writings are born"; having pondered it, had slowly allowed that it was just; and then, the while his gaze dwelt full upon his interlocutor, had murmured that line from *Songs in Wiltshire*:

> All riches wait at my command.

To this son of a poor carpenter, indeed, one thing had always seemed possible of accomplishment—the unburdening of his soul in the manner and in the company of the great intelligences of the universe. He would somehow contrive to express himself.

> I will live in the world of my thought, in the palace of my imagination;
> I will sing my song triumphantly, whether the world heed it or not, there is duty in it.

Whence came the impelling sense of a destiny to be achieved, a duty to be performed? How often had he brooded over the hard conditions of his lot before they held for him the force of inspiration? It were futile to inquire. His earlier poems bear many evidences of his struggle to attain, not merely style, but the elements of literary technique. And he was keenly aware, even at maturity, of other limitations:

> I have heard richer sounds, I have looked in pools deeper with thought.
>
> As a little child gathers his lap-ful of wild flowers by the waters,
> So gathered I this posy of poor thought.

Yet a wise man is never ashamed of the tokens of his early reachings towards knowledge and experience. Often the studied decorum of the polite society into which he later falls, and the assurance with which he meets the morrow, for all their conventional worth, are less than the dried fruits of that first blossoming. Williams was an innately lovable being and we shall not be content to ignore his almost schoolboy faults and blunders lest we should miss the charm and simplicity which persisted throughout the rough-and-tumble. There is another rather important reason, too. In his early efforts are many passages only too familiar to the ear.

> Our pains are pleasures understood
> And greatest evil grows to greatest good

is Pope, for example. Another line spells plain Wotton:

> And having nothing yet have all.

It is fairly certain that *Il Penseroso* contributed its quota to the collection. And in the poem, *On the Downs,* these lines appear:

> Death is a sleep, a rising, setting,
> A remembering and forgetting.

Other examples might of course be given. But we need to be saved from crying shame upon our schoolboy. For is not plagiarism above all else a subtle crime? Evidently Williams had read the poets whose praises all men sing but, without assimilating them, had set impatiently about business of his own. The majority of critics, having little business of their own to perform, are not to be suspected of failing to identify stock quotations. On the other hand, it is obvious that Williams really prided himself upon the authorship of some of them in those days. With so much granted, however, the schoolboy may be dismissed. Matthew Arnold once told Americans

that he insisted on "always trying Emerson's work by the highest standards". We intend so to treat that of Alfred Williams.

It was doubtless easy twenty years ago to dismiss lightly such verse as the overwrought "Ode on the King of Portugal". More than the assassination of a minor potentate, we may agree, is required to warrant the lurid vision :

> The pillars of the earth do fall apace,
> The rounding frame is rotten to the base,
> Ruin's the only anchor of the race.

However, supposing Coleridge had left to others the task of appraising Wordsworth, the failings of the master would not have escaped comment. Critics would have pointed out pungently enough, if without the spice of humour, that an idle band of gipsies had been reproved "in a series of lines, the diction and imagery of which would have been rather above, than below the mark, had they been applied to the immense empire of China, improgressive for thirty centuries". That Wordsworth, with his range of intellect and adequate culture, could lapse into sheer bathos, is surely neither more nor less remarkable than that a poor, self-educated railwayman should have penned an effective narrative poem in the first person, only to stumble at the would-be climax of the whole :

> *Dying,* I rolled upon the ground.

Miracles, we may observe, are often limited, or shaped, by the natural laws they seem momentarily to supersede. Those who are most disposed, therefore, to grant the phenomenal quality of *Songs in Wiltshire* may yet wonder whether the published works of any other poet of accepted power would reveal within their whole extent a tithe of the flagrant solecisms that book contained. Moreover, so dreadfully did Williams agonize after metrical form and diction that in pieces like "The Blackbird's Canticle", a poem full of a kind of specious splendour, the quiet places of the countryside are changed utterly from the healing haunts,

> the silent recesses
> Where thought like a trembling infant its secret confesses.

Rather do they discover a jarring individualism wherein each living thing waxes clamorous for recognition. Wiltshire, however, was soon to hear the rich authentic song. How the truth thrilled when it had captured the poet !

> for I learned of the wind and the sun,
> That the hills, and the woods, and the skies, and my soul will be one.

Ill-advised metaphors and hollow similes, mingled with so much that was borrowed, could not, we affirm, obscure the fresh springs of poesy that were present. The lilt and delicacy of Clare are suggested by this sprightly verse :

What's amiss?
That the darling dale and down,
And the quiet hill and town,
Wear the shadow of a frown
Such as this?

Gladly the reader passes from the elaborate ornamentation that reflects

the silver-wrinkled
And dream-inspiring pale-orbed visionary,

to the luminous wisdom in whose depths there hangs

that old lamp of the moon, golden and late in harvest.

Or he dwells lovingly upon other lines, for the sake perhaps of the sweet domesticities they bring so near, but surely sometimes for their melody:

No evening twilight loitered on the wall.

At last, with positive wonderment, he may stumble upon the lyric, "If Love Came Unbidden". The spontaneity of the rhythm, the appropriateness of almost every word, emphasize the native impulse, the originality of the conception. There is, fortunately, this lighter vein in Williams, but calamities pressing in upon him hardly left him the heart for such care-free imaginings. He ever had a warm regard for his friends and his tender fancy would often find an outlet in memorial verses. The fact suggests an approach to the inner core of his message by way of Richard Jefferies, that other Wiltshire "Earth-Lover". Although Jefferies belonged to another generation, the affinity between them is so close that they might be deemed twin-spirits of the neighbourhood. Both were fettered by circumstances. Curiously enough, the less practical of the two, the dreamer who seemed to hanker after a world which could bear no relation at all to the actual, wrote with keen irony when he chose to depict the activities of his fellows. But Williams, whose tender regard for the young, the aged, and the unfortunate, no personal sorrow could diminish, was of a more dour temperament. He took life with a seriousness that left no room for banter. Both, we believe, were highly sensitive, and must be placed in the category of those who never quite belong to ordinary human existence, and are hurt by the contact. Much of Williams's work, the bitter passages especially, becomes intelligible when it is remembered that, pained and wounded as he might feel, and indeed often was, to conceal his chagrin at all cost became almost an obsession. Nothing more nearly touched his personal honour than the duty of maintaining strict independence of soul. To him shame alone could dictate subjection, and so he, who had pity for the weakness of others, was merciless in the discipline of self. Obviously, however, there is a limit to self-endurance. The hours are long, unbearably long, when relief tarries. An outlet must be found.

Whatever the day brings forth I am fully indifferent to it,

he cried, but pure stoicism was not the whole secret of the assured note. Let us then return to the lines on Richard Jefferies to which we were referring. They recall Millevoye's

> Un vent funeste m'a touché
> Et mon hiver s'est approché.

But the crucial point is this. The naturalist was facing the ultimate earthly blow,

> And yet he loved not less the sky
> But saw and worshipped Nature more.

Williams's emotional outlet lay in the same direction. If only he were not too weary for the climb up the long sloping hill at the close of his labour, the dreariest day brought its own consolation. He was hardly alone in his consciousness of nature's power to soothe. Yet not all her moods are alike, and the white pathway that runs from below the stern rampart of Liddington to the Hill of White Horse, and so on to the far-famed Blowing Stone, has often whistled with her bitter arrows. Williams knew where the storms beat heaviest. When the air was cold and the downs lay bare and cheerless to the sight he understood every phase of their grey solitariness. Nor could the marvellous richness of a summer's day touch East or West, the dreaming cornfield or the distant vale, with light to startle his quiet, meditative gaze. Subservient night and day to his behest, Nature laid out for him her Book of Hours. Others, again, have felt how intimate is the tie that binds man to her sweet influences. Yes, but rarely is the embrace so passionately fond as that which lifted Alfred Williams into the seventh heaven. To feel the cool rain upon the cheek is good at all times, but to him it was so intensely personal an experience that a friendly handshake had not been charged with encouragement more profound:

> And now I know, what long I felt,
> With pain so sweet and wild,
> That nature holds me in her thought
> And claims me for her child.

An agnostic has written, "It is best to believe that earth knows, to keep near her, even in our utmost aspirations". A philosophy such as this needed but the warmth of our poet's enthusiasm to kindle a genuine religious impulse. To him earth spake "the language of Nature and of God". His spiritual exaltation—he spoke once of being at perfect rapture with himself—was not the mark of an irrational religion any more than was the confession of his affection for simple and elemental things the preference of an ignorant person for rude primitive modes of life. For the point to be emphasized here is the balance which Williams scrupulously maintained between the emotional stresses, the more sceptical leanings of the mind, and those intuitive faculties which defy analysis. Meredith sometimes suffers by contrast.

> Into the heart that gave the rose
> Shall I with shuddering fall?

loses all its stage-thunder and effectiveness before the blunt realism that declares, however undramatically,

> I have power over myself and over death, I do not intend perishing,
> Yet when I choose to put off my body, I shall very nearly deceive myself,
> I shall almost think myself overtaken with dissolution
> And strive in temporal weakness to baffle my own loving purpose.

Far removed indeed was this from the placid faith that W. H. Hudson found in the hearts of the solitary men who fed their flocks on the downs. "Trusting in fate, and yet with a heart full of contention", was Williams's own description of his condition. But that civilization which, as Hudson felt, was spreading like a contagion and destroying the old-time sense of security, left the poet wholly unspoiled. He remained tenacious of faith as one who loved and never could forget the soil from which he sprang. How deep was his knowledge of that soil, of its traditions, and of all that lived upon it, is the burden of books so delightfully written that they wield in full the fascination which belongs to the best studies of country life. One part of Williams's mission, for he wrote with a purpose, was to revise the townsman's estimate of his rustic acquaintance. Instead of indulging the former's complacent feeling of superiority, Williams set out to arouse within him the wholesome but decidedly unpleasant suspicion that a countryman did not always think approvingly of town privileges and enlightenment. And lest he should be tempted to attribute this despising of a conventional boon to ignorance, the townsman, so eager always to parade his advantages, was shewn how utterly he must fail to measure the quiet folk whose wont it is to conceal their choicest qualities and possessions from the unworthy and intrusive gaze of the world. Early in his Preface to *Folk-songs of the Upper Thames,* a polished and scholarly treatment of the subject, Williams states that a countryman never sings to a stranger; yet it was the poet's privilege to enjoy the irresistible pathos and mirth of garnered songs. When he commends the wonderful taste of rustic folk, the compliment is called forth by recollections of a thousand out-of-the-way places where beautiful old-fashioned china ware, coloured prints, and relics of every conceivable kind add to the bright comeliness of the interiors. These escape the uninitiated, but Williams observed and noted all. He mentions as a singular fact that a great many labourers on the downs, and especially carters, have a shrill piping tone of voice quite peculiar to them, which is not to be met with anywhere in the valley. There was always precision about his records. An approximation to the truth amounted, in his opinion, merely to deception. The inaccuracies in dialect-writing as generally practised disturbed him. "You may deceive the eye but not the ear", he said warningly;

and a letter written as early as 1912 provides an interesting commentary upon the statement, for there he asserts, concerning his own productions in the *genre*, "I have put in only what I have heard". The man who was able to call attention to the difference in dialect between Banbury and the White Horse had made it his business to master the dialect of a whole district. Archæologists were quick to appreciate the debt which they owed to him, and generous encouragement was forthcoming from them. Books in dialect will never be widely read. It is enough for the average man that they exist. Yet, whilst experts are alone competent to judge of their worth, he whose shelves do not give pride of place to at least one such volume is a cosmopolitan confessed. For him there is no annual banquet spread. Williams was a thorough Wiltshireman, so upon one occasion at least he went up to the feast. He was the guest of the evening. Alas! his speech was above the heads of his hearers, but the loud check-patterned suit that he wore will, we are assured by one member of that company, be ever remembered. A delightful story this:

> The honest man, though e'er sae poor,
> Is king o' men for a' that!

To suggest that Williams stands in relation to the downlands he loved as does Hardy to the Wessex of the novels is, perhaps, to exaggerate his claims. The universality of Hardy is too overpowering. Yet Williams's devotion was to a people as well as to a neighbourhood. What he lacked sometimes of finer perception was more than atoned for by the intensity of his admiration for the sturdy types of countrymen he met. In a fast changing world there is always a danger of losing touch with the immediate past. Superstition tends to linger and tradition to usurp the function of written annals. After all, it must be the cumulative evidence of the obscure men and women who live therein that gives colour to the records of any age. And, as we have seen, the Wiltshire countryside anyhow would not have seemed vocal to your mere historian. A rich store of personal reminiscences lay hidden away in the minds of the older inhabitants. Williams went quietly through the years with patient understanding of his task. Enshrined in the books that are now the permanent memorial both of the man and of his Wiltshire contemporaries, is information that else had escaped men's knowledge. No attempt to depict English social life of the period will be complete that leaves the narrative of Williams outside its survey. On a very sure basis, therefore, stands this Hammerman's repute. His work as a translator in Greek, Sanskrit, and the like, must be left for others to appraise. Possibly his views upon the social problems of his day may be thought interesting as coming from him, and unimportant otherwise—his pronounced antagonism towards the "modern trend" in education, religious observances, and so forth, for example; or

the impatience that would "sweep it all away at a stroke" and "teach a more simple and sincere manner of life, dress, and amusement": although the following from *A Wiltshire Village* shows that he could make a shrewd enough comment, and one with a sufficiently wide application:

> It is surprising what dilapidation exists throughout agricultural England at the present time . . . everything is left for nature to perform single-handed . . . she needs to be assisted with the tools and means . . . she asks for and requires no other remuneration.

Writings apart, the secret of Williams's power over his fellows lay not in his opinions (they might have led to differences) but in the goodness of his heart. And his books, be it the narrative of *Life in a Railway Factory* or a simple tale like that of old Mark Titcombe, impress the reader with the conviction that the author really cares. Williams enters so truly into the lives he describes that the rather surprising statement, "Other people's misfortunes generally strike us more forcibly than our own", falls naturally from him. Of children he wrote, "I love to see them and to be near them". It was no narrowing of the genial flow of his affections that tempted him to add by way of afterthought when "the case of the very poorest of the farm children" rose up before him, "I think, in my heart of hearts, that I care for them most of all". Thus may we understand why an old housekeeper at a place he was wont to visit, a kind soul who glowed at the remembrance of his former commendations of her table delicacies, when he died bought a collection of his works. Doubtless she lovingly dusted and never studied them. She found her consolation in the deed, not recking of the word. Yet many of earth's famed ones have passed out unworthy of so great tribute as that. And her instinct was unerring.

A. E. Harper.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE OBSOLETENESS OF OUR MINISTERIAL TRAINING.

About 1,200 words you say, Mr. Editor, in which to set out the attack you heard me make on our present system of Ministerial Training! Well, if you say so . . . Your readers must, however, excuse it if the work of demolition is somewhat crude and the suggested reconstruction somewhat sketchy.

The views put forward here are based primarily on my own recollection of the endeavours made in my own College to train me for the ministry; but I have since made many opportunities of comparing notes with others trained in other Colleges. I think, therefore, I speak for a large number of men against a large number of theological courses, but I mention no names.

I suggest that we are at a point where for various reasons it is desirable to make a root and branch onslaught on the whole structure of Ministerial Training. Little niggling alterations here and there, whittling down the time given to one subject, or squeezing in a scanty course on another, will not meet the case. A good many attempts have been made to improve matters by slight readjustments, but I think they have availed very little. It is the whole system that must be called in question. Its architectural plan is in my view conceived on absolutely wrong lines. When I say that, I imply no condemnation of its soundness for a previous period: I only challenge its relevance to our own times and needs.

The old curriculum rested—so I think—upon pre-suppositions which were once true but are true no longer. It pre-supposed that our congregations lived within a traditional system of Christian ideas and practices, for which they believed they had unimpeachable authority in the Christian Scriptures and in the body of orthodox

Christian doctrine. The Christian doctrine might need titivating in fresh phrasing, from time to time, and the Scriptures might be open to question on minor points, but the main body of ideas so contained was supremely important and substantially authoritative. Hence the main object of Ministerial Training was to make men able exponents of these two bodies of truth.

Now those circumstances have entirely passed away. Only a very small minority in our churches have any such view either of the Christian Scriptures or of the body of Christian doctrine. They recognize a commanding authority centred in the Person of Christ and a general radiance of light and inspiration coming from the Scriptures, especially from the *New Testament*. They feel bound to believe that the doctrinal formulæ about which their forefathers cared so much must have had something in them, but they are not prepared to derive their ideals of life from minute examinations of the Scriptures, nor can they by any possible feat of mind manage to range their real thoughts about God and life upon the framework of the traditional Christian theology.

The older theology still has its value for the scholarly who can interpret it rightly and for the illiterate for whom it is simply a mysterious symbol. But for the generality it has no large and regular value, and ought, for the moment, to be thrust well into the background whilst we endeavour to sketch the broad outlines of a Christian philosophy of life in other terms. And if that is true for those within our churches, how much more true is it for the far larger numbers who are outside! The less tied we are to the older formulations, and the less we hear about them in our own Ministerial Training, the more successful we shall be in our ministry to the outsider to-day—provided, of course, that the core of our thinking is finely true to the massive meaning of the traditional Christian theology.

From the point of view of present needs, the older discipline fails primarily because it has been too much concerned with words and ideas in abstraction from life. Much theological discourse, for example, is not really concerned with the practical meaning of large concepts, but rather with the logical coherence and historical evolution of highly specialized theological phrases. Hence the training of the ministry has been far too remote from the practical needs of pastoral work. The models portrayed in Scripture are too far removed in time and circumstance from the persons amongst whom a man's ministry is to be cast. The ideas expounded in Christian doctrine have had too little relation to the psychological, social, and political framework in which life has to be lived.

So long as our hearers lived in a world in which Christian standards and values were in general taken for granted, and put into

practice, this abstract and symbolic method of presentation was well enough. But every practice and every formula are called in question to-day, whilst our age has suddenly discovered that in the ever more important social and political spheres of life there has been an age-long, but unconscious neglect, or even repudiation, of the Christian values, and that even in the sphere of personal life the content of the Christian salvation has not been rigorously defined. What we now need in our classrooms is a scientific attempt to survey the content of the Christian salvation, and the way to attain to it, so far as this has been yet understood, on both its personal and social sides, together with a speculative attempt to trace out the possible application of Christianity in untried directions. This would be in line with the changed emphasis of modern educational thought and practice which find the ultimate meaning of any idea in the attitude to life which it induces, and strive to engage the whole personality of the student in exploring the meaning of ideas concretely and as far as possible experimentally.

I venture, therefore, to say that the chief value of recent Ministerial Training has not been in any body of thought that it has handed on for transmission by the minister to his people, and still less in any personal discipline of inner or outer conduct that he has undergone as a means to his own spiritual vitality and so ultimately a means to theirs. It has lain rather in the incidental preparation of spirit and mind which naturally comes from men living together in friendship for the purpose of equipping themselves for their high ministry. Its value has been more that of a great symbol than that of a practical reality; and men have gone out with the peculiar disadvantage of having been thought to be trained for their ministry without having really been trained for it at all.

My own training gave me a useful historical background for Bible study, some ideas about Greek and Hebrew syntax and grammar, of real value in interpreting the Scripture text, a sense of affection for the Church and reverence for its saints and heroes, a certain facility in using philosophical ideas, and an extra alphabet (useful in arranging documents); it gave me no practical grip upon the points where Christian ideals ought really to be drawn up in battle array against those alien or inferior ideas which control the social practice and opinion of contemporary life.

I fear I have a little exceeded my 1,200 words, and have not yet said to what reconstruction the criticism points. Tentatively (if your editorial judgment will allow me another 1,200 words) I would set out the subjects for a more adequate curriculum under the following headings:

First, *Christian History.*

This would include the study of Scripture, but in the sweep of a wider study of the spiritual evolution of man. Christian history is here to be distinguished from Church history. The important subject is not the evolution of ecclesiastical forms either of thought or of life. These are no more and no less important than the political forms. The battles of theologians are as much aside from the main interests of history as the battles of generals. Within the framework of political and religious forms the development of personal character and social relationship has run its course. Religious ideas and practices play their part in this development. So, too, do social and political ideas and practices. Broadly speaking, religious ideas and practices have power and value just to the extent to which they are consonant with one another and with the accepted political ideas and practices of the time. Or, if the religious ideas and the social practices of any period clash, the religious ideas must be directly and specifically defined in opposition to them.

Second, *Christian Psychology.*

This would combine the study of Classical Modern and Biblical Psychology in a rigorous analysis conducted on strictly scientific lines but using the clues and guided by the interests that Christianity supplies. The course of study of Psychology recently conducted for ministers by Dr. England, as a University Extension Course, in London, offers the most complete illustration I know of what I mean[1]. Its second year course, commencing next October, is to include, *e.g.*, a study of the most recent researches of the Guild of Health into the conditions and results of Christian spiritual healing. Or again, the studies of Pastoral Psychology by J. A. Hadfield, and still more by W. F. Halliday, are in point. These studies have broken away from the bad fashion of dividing human personality into separate parts that marred the 19th century thought of psychologists and theologians alike. Perhaps Kunkel shows even deeper insight into the great wholeness of human personality and its inseparability from God or from life at large.

The treatment should, of course, go deeply into the region of Social Psychology as treated, for instance, by Adler and Trigant Burrow, whose work brings out the extent to which individual character is conditioned by the fundamental relation of the individual to the social groups of which he is a member. The whole philosophy of public worship rises out of such studies. Does not our public worship at present tend to be the worship of herds of individuals rather than of real societies, just as our aggregations in cities tend

[1] I hope this may be described in the *Congregational Quarterly* amongst "Recent Experiments."

to be more and more herds rather than real social groups—and all because we have not got a psychology that is at once scientific and "orthodox"?

Third, *Christian Sociology.*

This would comprise a definite critical analysis of all existing social institutions from a Christian standpoint, as well as an indication of the lines along which social development might hope to proceed with satisfaction to God and man. Of this we have but the feeblest and scantiest elements at present. Our churches are indeed aware vaguely that political nationalism is a dangerous rival to Christian universalism, but thought on this subject is so little articulated and developed that it exerts very little pressure upon personal opinions or public events. The Christian teachers of this generation were found sadly lacking in any large body of disciplined and relevant thought when we had hastily to improvise a Christian attitude to the challenging problem of war—whence comes the hesitation and confusion in the Church's witness of recent years. Or again, in the industrial sphere, my recent studies of the way in which our current social life is subordinated to monetary considerations of a purely arbitrary kind has convinced me that in accepting the yoke of an economic science, based upon false pre-suppositions, Christianity has capitulated to an utterly unethical, not to say unchristian view of the ultimate forces in human life. Christian teaching ought to have had a definite quarrel not alone with the ethics of the industrialism of the last century but also with its philosophy. (This I would gladly substantiate at length on another occasion).

Or to take an example from another quarter, Congregationalism has suffered itself to be identified in a vague and sentimental way with an individualistic tendency in social organization, and in particular with political Liberalism. There is real Christian insight in that association; but there are other Christian intuitions into the true nature of social life which should lead us to qualify our belief in such individualism. Our ministers, however, are not trained to discriminating thought on these subjects. Hence our impact upon social questions is feeble, ill-founded and ineffective. We must take our share with the various Schools of Anglo-Catholic and Roman Catholic writers who have recently been attacking sociological questions from the point of view of a positive Christian theology.

Fourth, *Theology Proper.*

Theology is no subject at all unless it be the crown of other studies. As the Principal of an Anglican College recently said, when theology abdicated from the position of the queen of sciences she had to invent a subject matter of her own, a proceeding which was bound to lead

to futility since theology has no meaning unless the terms it uses are gripping the whole subject matter of thought in other fields of learning. I would not be suspected of wishing to replace the fundamental study of theology by a mild collection of technical studies into the history of municipal government or the minutiæ of political economy or the psychological variations in human beings of different ages. What we require rather is a firm hold on the essential relation between spirit and matter, between the individual and society, between the spirit and activities of God and man. F. W. Camfield recently[1] helped some of us to see that theology is not another name for philosophy in general, still less for a departmental philosophy of religion. It is the systematic explication of the whole revelation of life given in Jesus Christ and in the belief He induced in men that He was the very Word of God. But that revelation needs elaboration at different ages in different spheres of thought, and in our time especially in the spheres of psychology and sociology.

The formal elaboration of Christian doctrine was at one time needed in the sphere of abstract philosophy, and so we had the theology of the Greek Fathers. Granted more time, more space, and more ability, I might be able to characterize the special developments of theology called forth by the successive needs of the Roman and Teutonic types of mind and civilization. To-day the meaning of the Word made flesh needs explication primarily in relation to the welter of thought about human personality occasioned by the modern study of psychology and by the confusion of mind about all human relations in every sphere of life arising from four centuries of neglect of large tracts of these subjects by the Christian Ministry.

Hence the great need of our time is a theological mastery over the sciences of psychology and sociology and an application of the ultimate clues contained in Christian Theology to the ordering of those two refractory spheres of knowledge. It may be important to have in our theological Faculties men who know the whole field of theological thought, but the primary fields in which they should be able to teach, with complete freedom from the terminology of previous periods, are those of psychology and sociology. It is surely desirable to have on every theological staff some minds in regular creative co-operation with the experimental studies now being made in the sphere of Christian psychology by such bodies, for example, as the Guild of Health and with the explorations being made toward a Christian sociology by such bodies as the Christian Social Council.

Fifth, *The Study of Scripture.*

A place of honour remains for the textual study of Scripture and of the languages that make that study more vivid, and the special

[1] In a paper read at the Congregational Union Meetings, 12th May.

historic background which gives the Scriptures their content. These studies would doubtless run along familiar lines, but they would have an altogether new value if they were definitely subordinated to the major studies already described and definitely illustrative of their principles.

MALCOLM SPENCER.

OUR CHURCHES TO-DAY.

COMMISSIONED by the Lancashire Congregational Union from 1929 to 1931 I visited 91 churches in the North-Western Province. My business was to encourage and inspire, and to give such counsel on work and method as the visited church appeared to need.

The churches were in cities, large towns, Urban Districts, and on the country side. In seating capacity 28 hold from 700 to over 1,000 people, 28 from 500 to 700; 35 hold under 500. They can be taken as fairly representative of the churches of the Province.

The method was to hold a Conference on Saturday evening of deacons, teachers, choirs, and other responsible people. I took morning service on Sunday in two-thirds of the churches; visited all the School departments in the afternoon, spoke to the senior scholars at the close, and then had a heart-to-heart talk with the teachers; took the evening service, and in more than half the churches I had an after-meeting to which the whole congregation remained, at which concluding counsels were given. Once I heard a boy say: "Here's the Inspector", a case of mistaken identity.

3,369 leaders attended the Conferences, a revealing figure the purport of which space does not allow me to discuss. It was soon apparent that local problems dominated interest. After a few experimental Conferences the theme was "General Church Ideals", which enabled us to get everywhere from anywhere.

The first impression left by the Conferences, indelible and profoundly significant, is that in every church there is a group—varying in size—of people who know *why* the church is there and *what* its real business is in that district, who serve Jesus Christ with consistent devotion, often unto great sacrifice. Here we have a living part of the Catholic Church, the justification of our denominational hopes for the future.

I discovered in these Conferences that the common problems are: (1) diminishing Sunday morning congregations; (2) serious adolescent losses; (3) finance; (4) neglect of public worship by the majority of adult scholars; (5) numerical failure of Church Meetings.

Brigades and Scout movements for boys, Guides and other organizations for girls, have some hold, but lack of suitable leaders and deep-seated prejudice against what is mistakenly called

"Militarism" inhibit progress. The former, however, counts more than the latter. Here strong churches should help the weaker.

Whilst schemes of Junior Church membership are being slowly adopted it will be possible for many churches to weaken beyond recovery before Christ's commission concerning children is appreciated in its significance for the Church of to-day and to-morrow. Very few churches have a thorough-going scheme.

It should never be forgotten in assessing the Church's worth in and for this generation, that from Monday to Saturday churches are centres of activity of many kinds—social, literary, and spiritual. This fact was revealed in all parts of the Province. Whether the balance is well preserved is another question. It is still true, as Fairbairn said, that the churches "represent the mightiest mass of devoted service ever known in the history of the world".

Sunday Schools.

Lancashire has reason to be proud of its Sunday Schools, though they are not the large institutions of fifty years ago and less. On the whole buildings are far from ideal for the graded school, but good work is done in spite of structural disabilities.

The Province is rather difficult ground for modern Sunday School idealists. Some schools have four grades, others three, and many have two. In a number of cases the Young Men's Class is a separate institution, a sort of Brotherhood Meeting.

The encouraging features are: (1) On the whole Schools are numerically well-staffed. There are few complaints of shortage of teachers, though there is a dearth of preparation classes—not always the minister's fault. (2) In most schools there is a large Primary Department earnestly and skilfully worked. The secret of how to draw and keep little ones has been discovered. (3) Many Young Men's Classes are larger than they were a few years ago. Where there is popular leadership the prospects are most cheering. (4) The official side of school work is well maintained, speaking generally, by keen young people, though superintendents are mostly men—in a few cases, women—of experience. (5) Undoubtedly, our Sunday School workers are very happy and united, and, on the whole, earnest in their service. Here is the Church's hope.

The following figures represent 60 schools. Two had over 400 scholars; one over 350; 5 over 300; 6 over 250; 7 over 200; 17 over 150; the rest—mostly in rural or suburban areas—under 150.

If scholars of all ages attended public worship once every Sunday our services would be numerically prosperous, and there would be life, force, attraction not known to-day. That is the problem: not numbers, but how to win the scholars we have for Christ and the Church.

That problem must have immediate attention and must yield to a solution which will re-vitalize and re-build the denomination or doleful defeatists are likely to be justified.

Services.

On the whole congregations were punctual and reverent; larger in the evening than morning. The behaviour of children was commendably good, especially where sympathetic adults shared pews with them.

In no denomination, if we except Roman Catholics, are congregations as large as in pre-war years. A significant fact is that in 37 cases there were more people at school than at evening worship.

The average morning attendance was 103, including children; evening average 147, composed largely of people neither very old nor very young. In most cases adolescents were a very small proportion. Even a large senior school appears to make little difference to the evening congregation.

Here are some figures, evening only:—

4	congregations	had	300 and over.
2	,,	,,	250 to 300.
13	,,	,,	200 to 250.
18	,,	,,	150 to 200.
8	,,	,,	125 to 150.
22	,,	,,	100 to 125.

On these figures let me say: (1) It is no longer fair and just to measure a church by the people assembled at given times on Sunday mornings and evenings. That test is brought over from a time when there was no other test; but, as has been said already, the Church's ministry to-day is much more extensive and comprehensive than was the case fifty years ago. (2) Modern congregations are representative rather than complete. Behind any congregation, large or small, there is usually a large body of support varying in degrees of fidelity. This fact indicates that the Church's most fundamental problem here is not one of numbers—we have plenty of people who claim, on occasion, to be of us—but it is a problem of life, of how to restore people whose lamps are dim, and whose steps falter. Over and over again it was said to me that the real problem is not lack of people, but lack of people to whom worship is magnetic and dynamic.

When enthusiasm has paid its most glowing tribute to practical service during the week, and to our schools, it must be said that this neglect of public worship by professedly Christian people weakens the Church's influence and testimony. It is not possible to conceive a Church without worship, without fellowship, without desire for the word of God. Here is another difficulty which needs immediate united, concentrated, and continuous attention.

Some Suggestions.

I have avoided a discussion of causes because they are as well known to us as the arithmetic table. With the editor's permission I propose to throw out a few suggestions—not a complete list—as to method, it being assumed that we all know Whose we are and Whom we serve, and are deeply conscious of the spirit in which that service should be rendered.

(1) *Preaching.* I heard many preachers at morning worship during the last year of my engagement and, judged from the point of view of the average hearer—ministers ought not to expect exclusive sermons—every sermon was helpful, most of them very good indeed. It is simply not true to say that good preaching will fill any church. I heard excellent sermons preached to 50 or 60 adults.

But, I am bound to say, and it is said in sympathetic friendliness, that if one unaccustomed to our sermonic methods had come in, particularly in an industrial area, he would, probably, have been uninterested. Have congregations become religious coteries, as distinctive and separate in their way as literary groups? I fear the drift in that direction because it spells death. The ministry calls for great sacrifices and the sacrifice Christ may be asking of us is that we so speak—reputation unthought of—that the common people hear us gladly.

(2) *Deacons' Meetings.* The impression was given frequently that deacons' meetings are concerned with a church's so-called practical affairs, one result being that the principal work does not get the consideration it ought to have: that is the minister's province. When silence about spiritual things becomes a habit, or approaching that, in a deacons' meeting, largely because of the pressure of other business, a church is very unsatisfactorily served.

So I commend the appointment of a Pastoral Committee, as in the United Church of Canada, whose only function is to co-operate with the minister in the church's spiritual interests. Constant and systematic review of work in church and school from this, the supreme angle, should mean a stronger and an increasing church.

(3) *Morning Service.* The time has come for some churches to consider changes in the method of morning service. Here are illustrations. In one district an adult congregation cannot be assembled. Instead, there is a Young People's Service, with about 200 in attendance. Some parents come with their children. In another district some 200 children and adolescents are gathered every Sunday morning in the galleries. In this case prizes are given as at some Brotherhood meetings. What's good for the father is not denied the son. Again, one minister has so many children that he divides the sermon time equally between them and the adults.

Incidentally, it would be an excellent thing if members of morning congregations, forgetting their pews, and remembering the fellowship, established closer contacts with each other.

(4) *Personal Service.* There is ample room for the revival of personal service in unusual ways. Churches have become mechanical and spontaneous originality is almost unknown. The first General Booth used to go into the streets of Nottingham and bring men into vacant pews. One heard little of such zeal. Let willing workers who are Christ's men and women have freedom to develop ideas of service, to experiment if needs be. "We'll watch your experiment", said an influential deacon. They are watching yet. The occasion demands doers, not spectators and critics.

(5) *Church and School.* There is urgent need of closer connexion between church and school. More frequently than in the old days is the minister found in school, sometimes as superintendent, often as teacher, and very often as visitor and counsellor. He is a very important link.

But in most cases connexion is very loose. School business never comes before the church, as it should. There is no recognition by the church of new teachers, not to name their reception. In theory both are one, in practice they are often separate institutions. There ought to be no difficulty amongst people of Christian goodwill in bringing the two into closest co-operation. Where that is so conditions are happiest and most successful.

(6) *A New Tractarian Movement.* In very few cases did I find a printed link between a church and the outside world. Experience bids me stress this as tremendously important. Jesus Christ was an open-air preacher. Conditions differ to-day, but the Church has to find some equivalent and the printed word, taken regularly to people's homes, is one way of meeting the demand.

Let us have a new Tractarian Movement. England needs Christ. No Church touches its bit of England within four walls, or even through the pervasive influence of its people. The printed word—send it out all round the church. And use the local newspaper. Curious it is, very; but our churches have yet to wake up to the value of the printing press.

(7) *Special Monthly Lecture.* Whilst agreeing with Dr. Garvie that preachers who are too "circumferential" should become less so, I hold that Dr. Horton set a great example in his "Monthly Lecture". Churches should make themselves interesting to the outsider, and must do so if they expect him to become even an occasional insider. If an old and continuous campaigner may be pardoned a personal word it is that nothing helped me as much in the fight

against outside indifference, and, sometimes, contempt, than the "Monthly Lecture Sermon", the monthly leaflet, and the local press. They are great nets, as well as aids in vital public service.

(8) *What of the Child?* As I went from school to school, looked into the faces of bright and hopeful children, and remembered that generations of such had been lost from the schools, I wondered where they would be in ten years from now. Gone? That is the tragic possibility. Past experience suggests that 80 to 90 per cent of them will most surely have gone, unless we brace ourselves for the most splendid of good works, and, going into all the schools, make disciples of all children.

It is clear that unless we change some of our methods, keep close to our own job, consider the Christian culture of children and adolescents just as important—I do not wish to put it too strongly—as attention to adults, the future for many individual churches is very dark indeed. There are a few churches which live on "imports" and do not feel this pressing problem; but such as depend on "home production"—and they are the majority—must give still more attention, on spiritual lines, to the rising generation, for "it is not the will of your Father in Heaven that one of these little ones should perish".

When I look at these 91 churches, see them as part of a great denomination, note their contribution for Christ's sake to the good of the communities they serve, I am greatly cheered. To be in the Church and with the Church in the fight is the first of all privileges. But let us see to it that it is a fight. The defeatist spirit will destroy us. Truth, said Newman, is aggressive. We must be aggressive or go down. I do not mean noisy, but persistent, tireless, unyielding. Churches, seen individually, are having a hard time, but there are powers of recovery. They must see the vision afresh, surrender gladly to the Spirit, cheerfully scrap what hinders and adopt whatever will help. And until a better method is introduced for winning, receiving, teaching, and shepherding adolescents I urge again the grading of Church members. If we could only act simultaneously—a daring thought—there would be a new Church in a single generation.

LUKE BEAUMONT.

THE SUNDAY SCHOOL DRAMATIC SOCIETY.

A DAILY paper recently published a photograph of twenty provocative ballet girls in a musical comedy given by members of a Congregational Sunday School. Twenty years ago it would have created a scandal. The Puritan horror of the theatre survived in the Free Churches until very recent times, and our parents, in their youth, had to be content with concerts. From their reminiscences one gathers

that they sang a lot about hearts and homes and sending violets and angels guarding thee, that they did conjuring tricks, and sang glees with a lusty enjoyment that makes their children's *blasé* jazz sound feeble; but a play . . . !

To-day, almost every Sunday School has its Dramatic Society, cheerfully, if vainly, competing with the local theatre. No one is startled when the Methodists pillory the ministry in " The Private Secretary" to aid church funds, or when the Congregationalists respond to an appeal from the London Missionary Society by a performance of "Gipsy Love."

The Medieval Church made use of acting to teach religious truth, but the aim of the modern Dramatic Society is certainly not to instruct. More likely it owes its origin to the young man who teaches the Second Boys' Junior and is sure he can be as funny as Ralph Lynn, and to the Primary pianist who is said to resemble Norma Shearer, and to the fact that nowhere else can either of them get a chance to act. So the cry goes up: "We ought to have a Dramatic Society". The value of the School to the Society is obvious, since it provides everything necessary, from a room (free of charge) in which to rehearse, to the appreciative audience so essential to one's sense of triumph at the end. The value of the Society to the School is not perhaps so evident. It depends entirely on the Society's aim. Is the aim just to amuse? Then it cannot hope to compete with the theatre. One Sunday School is especially fortunate, having a platform to hold a hundred performers, and a number of skilful scene painters and electricians who, being "on the dole", put in hours of work. Their efforts are magnificent, almost justifying the boast of one youth, "We nearly bust ourselves to put on as good a show as you'll get in the real theatre". But by jumping on a 'bus, and paying a few coppers more, any member of the audience could sit on a plush seat in a "real" theatre and see a performance which, after all, makes the Dramatic Society's look crude.

The hopeless struggle to equal the theatre only breeds discontent, and wastes valuable energy and enthusiasm. Too often the best talent is absorbed in the futile rivalry, and there is a grave danger that the footlights may blind School and even Church to essentials. Considerable experience of dramatic work in Sunday and Technical Schools has convinced me that the only satisfying way in which to undertake such work is in that happy amateur spirit that acts for the love of acting and not to make a "splash".

The plea that ambitious shows bring in the shekels is not always quite justified. One comic opera cost £70 to produce. Total receipts for three performances were £140, and the church received a donation of £50. It was a very expensive £50. The cast had rehearsed for

six months, and during the last two months as often as three and four times a week. Every week-day activity suffered because all the man-power and woman-power had gone into one huge effort. Teachers at Sunday morning school dropped to two; no one had time to prepare a lesson, so in the afternoon the children were allowed to "read round" and then talk.

About two months after, the Guides raised £14 at a jumble sale, and a scratch concert, got up in a month, by the Nigger Minstrels, brought in another £10. A series of such small efforts would have raised £50 with a fifth of the strain. The straight play given the year before, which raised £25 in two performances, scarcely affected the ordinary work of the school.

It is argued that dramatic work holds young people together and provides for "self-expression". Marvellous word! Teaching a mill girl to kick higher than her head in a ballet dance, and instructing the grocer's assistant in the art of love *à la Menjou* may develop their ego, but it does little to produce Christian personality. The first task of the Sunday School is to make Christians. It is useless to hold young people together merely to give them a chance to show off. While social life of some kind is essential, it must be of a less exacting nature that will help not hinder the real work.

A Dramatic Society that subverts its histrionic ambitions to the more important task of training young church-members, may become a source of strength. Properly organized it may be a financial asset. A play that can be got up in from six to eight weeks is worth the effort. So is a concert that includes a couple of one act plays. Royalties are often heavy but may be reduced for a second performance, and a good play is generally worth doing twice, not to mention visits exchanged with other schools.

By holding a rehearsal once a week all the year round one church choir helped to give an excellent musical play without in any way neglecting the sacred music. Another school, which recently gave "The Passing of the Third Floor Back", has as its dramatic leader a man who also runs a Scout Troop ninety strong, and is a deacon. The driving force that makes that Society a source of strength is a personality saturated with the Spirit of Christ.

The Dramatic Society seems to need an extra large share of that graciousness, for acting brings out the worst even more than the best in the actor. Nowhere else can self-display have so free a rein, therefore nowhere else is jealousy so liable to kill the comradely spirit of the school. Then, too, the attempt to emulate the theatre may lead to an imitation of its vulgarities. Coarse farce is so much easier to get across than subtle comedy, and a "daring" play always draws a crowd. But a Dramatic Society that sets a high standard as much in

comedy as in more serious drama may wield a great influence. There is no need to be prosy or to point the moral. No one wants a dramatic version of *Eric, or Little by Little*; but need we have a silly farce about "The Bathroom Door"? Have we no Barrie, no Milne?

The desire to act is in most of us, and like every other desire it may find free and joyous outlet in the service of Christ. The Dramatic Society that shows in all its dealings the same gay, generous, humorous spirit that was in Christ, may become a superb tool for that character-building which is the true and only aim of the Sunday School.

MARION TOWNLEY.

SUNDAY.

To attempt to say anything about Sunday is to embark upon a perilous voyage, and one hardly meriting the proud title of a voyage of discovery. For there is little or nothing to discover.

Sunday as such in its observance just reflects the temper of the age. It forms a part of the new way of looking at things. This presentation might be offered in rather more elegant terms, but it fairly represents an actual condition. This new way of looking at things must not in itself be regarded as being a best way, but at least it is alive. Modern matters press for modern treatment. A quite natural proceeding.

It is not enough to say, "Oh, this particular question was settled some time ago. The record was pigeon-holed number 5030 under letter S. It is marked 'final' ". That is all very well when the subject under discussion allows of no discussion. Then the word "final" comes as a boon and a blessing: there are plenty of matters which demand attention; it is a relief to come across something which defies any further analysis, which bears its own significance of fulfilment.

And this is all very well provided it is true. If, however, the label of "sufficiency" is a misnomer, then the proceedings are really reduced to a farce. It is tempting to draw up a list of matters about which all argument is practically futile. Such a list could be made out. The danger attending the course lies in a possible faulty discrimination.

However, we are at the moment talking about a subject which undoubtedly is not within the sacred circle. Sunday is a very disputable question. The dispute, of course, lies in the treatment or, as commonly stated, the observance.

What is Sunday and where did it come from? Can the dictionary help us? Under the heading of "Sun" a brief, very brief, reference is made to the day. I confess I had not previously attached Sunday to the Sun. It seems a happy link. "Sun: the luminous orb, the

light of which constitutes day, and its absence, night; the central body round which the earth and planets revolve; the sunshine". Again "Sunrise": "First appearance of the Sun above the horizon in the morning".

I found also under the headship "Sun": "Sunday: the first day of the week; the Christian Sabbath". Here it would appear as if more explanation was uncalled for. For while a dozen definitions were given for other "Sun" matters, that of Sunday looked remarkably thin. I could not help thinking it was all highly provocative. Yet at the same time there seemed to be what might be termed a very happy alliance. We want to associate our Sunday with brightness. That is beyond doubt.

Once upon a time it was pretty well accepted that the Church had the undisputed right, the prerogative, of determining the issues of Sunday. Even to-day, speaking in a general sense, that prerogative is still claimed. Is it too much to say that the Church's handling of the matter has been, to say the least of it, unfortunate? It was all very well when the Church could successfully claim the attachment of infallibility. Men feared and obeyed. Churches of every denomination have preached the wiles of infallibility. Sometimes consciously, sometimes otherwise. And people have loved to have it so. What was the use of a Governor who couldn't govern? Or an Authority which couldn't authorize? Infallibility may be concerned with any little "Bethel" in the land.

We need not go too far in the subject. It only remains to be said that rightly or wrongly the Church decreed the due observance of Sunday. And that up to a very recent date. There are thousands of men and women to-day whose experiences of Sunday are not of the happiest character. Dull, dreary, desponding days! The very instincts of childhood were insulted. And the mischief lay in the fact that all the time there was, with many, a continual conflict between conscience and human nature. Conscience, directed if not actually created by the Church, was satisfied with conditions of gloom; human nature was not satisfied with conscience. Thus an internecine conflict ensued. It must always be pitiable when the child begins to learn the elements of compromise. The child of some fifty years ago could hardly reconcile his ideas of right and wrong with what he saw going on around him with reference to the Sunday. He saw himself "packed off" to Sunday school while his parents went to sleep on Sunday afternoon. This was a minor point. He saw other things not exactly consistent with the essence of the teachings of Sunday observance. Almost without knowing it, he registered a vow that given the opportunity he would once and for all desert the Sunday school and all it stood for. Now it is true that such a representation does not cover the whole field. There were

Sunday schools even fifty years ago which proved genuinely attractive to boys and girls. That does not destroy the statement that in many cases the Sunday school was regarded as approaching the condition of a place of torment. The Sunday school of half a century ago often but reflected the spirit of the times. To keep the Sabbath holy was a pulpit dictum throughout the land. And to keep the Sabbath holy in many cases meant the necessity of social martyrdom. One's next door neighbour was frequently accepted as the custodian of Sabbath propriety.

Well, there is not much to be gained by travelling along familiar roads. The past is past. But it would be a rather interesting study to enquire into the reasons for the general change towards our modern Sunday. A doubt as to the infallibility of the little "Bethel" or of the great Churches was a primary cause. If, it was argued, misconception was possible on one point, why not on others? It was seen that the Church as a whole was receding in its demands upon the credulity of the people. Noah's Ark, Balaam's Ass, and Jonah's Whale began to lose a certain marketable value. And the loss of value was by no means confined to matters of ecclesiastical dogma. Sunday itself began to be questioned. And its origins were called for. Of course, the Decalogue was brought in to speak for itself. But it spoke with a different emphasis compared with the years gone by. Men could believe in that which appealed to reason. To say, "Thou shalt not steal, or commit murder, or dishonour thy parents" was to tell the world it must lead a decent life. "It is not done". The very commonsense of human nature applauded the dictates of the Ten Commandments just as far and as long as that commonsense could accept them. But when it was otherwise there came a natural rebellion. Besides it was seen that a kind of manufactured morality was in question. To affirm that "to put the kettle on the hob" on a Sunday was a sin was to talk nonsense. And there came someone who held up this edict to derision: "Man was not made for the Sabbath; the Sabbath was made for man". That finished the matter.

One wonders how rigid Sabbatarians view the matter. I hazard a conjecture. Is it not credible that it was thought that to give up a belief in the literalness of the Fourth Commandment would mean that a flank—perhaps the flank—of Christianity itself would give way?

Scientists have rendered at least one impenetrable contribution inasmuch as they have suggested the study of origins. Of recent times men have studied the origin of our Sunday. They have seen that the peculiar eccentricities of a forgotten age have no binding force on the intellect and conscience of modern days. "You tell us", they say, "that the Sabbath must be held inviolate. What do you mean?"

Such a question is well calculated to provoke thought. For better or for worse—we think the former—the present Sunday has come to be regarded as a holiday. A holiday is not necessarily a season for unbridled licence. The true holiday is a holy day. Holiness presupposes a certain wholeness or, if you like, wholesomeness. This by no means rules out any conception of spirituality. Surely wholesomeness or wholeness is included. Mere observances may be ruled out as not possessing any particular sacrosanct qualities. Literalness as such can be discarded. The Sundays of a past generation teemed with rules, customs, and conventionalities. A natural healthy view of life has rebelled against the imposition. There is, of course, a certain loss associated with any reaction. Extremes are apt to breed extremes. It is not enough to employ destructive means. Construction awaits reflection. It has been truly said there is always the morrow of revolution. This applies to the keeping of Sunday. Abolish if you will the gloom and the greyness of the Puritanic Sunday, but what will you put in its place? That is the serious question for all serious people.

We may take for granted that, as a relaxation from business, Sunday to a large extent will always be observed. Saturday itself is becoming more and more an observed holiday. It is unlikely that that Saturday spirit will cease to influence the Sunday. I suggest that it is or ought to be the supreme duty of every thoughtful man or woman to get the very best out of this first day in the week. And particularly so because a certain free agency of choice is set up. Now I do not for a moment believe that you can divide so many sheep who love to go to church from so many goats who prefer not to go. Such a division is ridiculous. I prefer to take a more sensible view. I would say to the person who rather boasts he never darkens a church door that he is really inflicting a penalty upon himself. Does this seem a foolish statement? May I affirm that the man who does not take physical exercise is—unless prohibited by circumstances—a fool? Is he not inflicting a most decided penalty upon himself? I take for granted that man has a physical body and a spiritual constitution. Both are heirlooms of the ages. The consciousness must take into consideration the mind and the body. Each depends upon nutriment. It just comes to this: the strict necessity for food. Who would deny it? I put the mutton chop and the intelligent book as so many opportunities for nutriment. The vegetarian is at liberty to substitute watercress for the meat.

Granted the mental necessity, it must follow that such a survey must take into account what is understood as the spiritual. This is no artificial sequence. We are all spirits. The question resolves itself into an enquiry as to ways and means for providing food for the spiritual nature.

We suggest that Sunday offers the opportunity. It is by no means our intention to lay down strict rules to enforce attendance at the little chapel round the corner. Possibly the fare would produce not nutriment, but actual indigestion. But we do advise such a choice—and the choice is great—as will contribute towards the building up of a fine, vigorous, spiritual constitution. That choice may determine attendance at some venerable cloistered Cathedral or at a humble Bethel devoid of architectural beauty and repulsive from any merely artistic standpoint. The church capable of offering due service must possess in itself qualities of its own. It is in a very peculiar sense the atmosphere which counts. To explain or define this is to invite incredulity. And experience must decide. The call to a place of worship should arise from a kind of inborn necessity just as the instincts of hunger suggest the dinner table. Sunday provides the meal for the spiritual hunger. That man or woman devoid of spiritual hunger is to be pitied. Something is wanting. The question of Sunday observance pales entirely into significance beside the joy of the Sunday opportunity. One need not bother oneself about the propriety of playing games, *etc.*, on the Sunday. Let simple natural worship be placed in the foreground; the other matters can be safely left to look after themselves.

For the health of the body we take exercise and eat food. For the health of the spirit we should do likewise. We cannot afford the neglect. We cannot afford to ignore the happy ministration of either Saturdays or Sundays.

W. H. Jacobsen.

IS ENGLAND'S YOUTH AWAKE TO INTERNATIONAL PROBLEMS?

How vital it is for us all to seek immediately a better understanding of the big issues underlying all international relationships no one disputes to-day. Do our young people realize how fast the day is approaching when they will be called upon to take up their burdens and grapple with the complexities of modern civilization? Is it necessary to stress the need for some guiding force to prepare them for it? That the youth of other countries is fully alive to the necessity for grappling with the situation is nowhere more clearly seen than at any international gathering of students from the world's colleges. Would that we had many of these in England! It is perhaps not yet widely known that a very flourishing Vacation Course for foreign students has come into being at University College, Exeter. It was inaugurated three or four years ago and is now an established feature of college life.

It was my privilege to spend a few days with them during the second year. Sixteen to twenty nationalities were represented. Out of two hundred attending the majority were Europeans, Germans preponderating, with a sprinkling from overseas. The greater number were in residence at the College Halls, except a few who desired a more intimate study of English home life, and for these special arrangements were made. Every day the classes were split up into small groups of six to ten under a different leader for English conversation. How interesting it all was and how they all amazed us by their knowledge of English History and Literature. They were insatiable with their questions, and "seriousness" was the key-note everywhere. No item of knowledge, from the correct form of answering a civic invitation to the literal meaning of "Bank" Holiday escaped them. Our English Sunday and our churches aroused very keen discussion, but they all proclaimed our "Sunday" dull. The Germans especially were more than keen to analyse the English character and English thought; they seemed to be making an attempt to understand the deep significance of the War, of which they know very little. All the students took part in the social activities, but the underlying vein of seriousness could always be felt. If the plan for the day was a joy-ride to Dartmoor—then it must be done; if a dance—then one must dance and do it thoroughly; and always and everywhere little groups engaged in earnest conversation.

It was not until afterwards, in sorting out one's impressions, that the real significance of it all became apparent. How little we grasped the fact that we represented "England under observation". Perhaps the strongest impression I carried away was the tremendous earnestness displayed in their endeavour to understand us, down to the smallest details of everyday life. Never was our insularity more apparent; never were the problems of religion, race, colour, so strongly forced upon our notice; never did the frontier question bring home so strongly the difficulties of world-wide peace. (The Austrians and Italians, the Poles and Russians—two cases in point). How little is one able to see much of it with their eyes! We were left in no doubt as to their definite knowledge of their own national affairs. Hence the question "Is England's youth awake?" Are not these Vacation Courses, all too few in number, a step in the right direction? Gatherings such as these can do much not only to improve our own international relationships, but also those on the frontier line—a vastly different and perhaps more vital matter. If a definite system of student interchange could be established in all the colleges of the British Isles, thousands of young people would have an opportunity of obtaining a truer conception of life in other nations, and a wider sympathy and understanding, so necessary for the establishing and upholding of World Peace.

BLANCHE M. MOORE.

ON LIFE AND BOOKS.

G. B. S.

The Standard Edition of the Works of Bernard Shaw. Constable. 29 volumes. 7s. 6d. and 6s. each.

It must be nearly a quarter of a century since I first heard Bernard Shaw. A large number of undergraduates had gathered to hear him talk about an endowed theatre, and the impression he made upon me is still fresh in my mind. Arguing that theatres should be supported by the State or the municipality, he said that in every German city of fair size plays of the best dramatists could be seen—I can almost swear to the exact words—"the first night a play by Goethe, the next a play by Shakespeare, the next a play by Schiller, the next a play by me". I was almost entirely repelled by this and much more like it, and so were most of the audience. But throughout his life Mr. Shaw has consistently adopted this pose. A year or two ago I was invited to hear him introduce some nature films. Why the invitation came to me I have never understood: all the other people there seemed to be cinema proprietors and the like. Before some very interesting films were shown G. B. S. stepped in front of the screen and began, "I am Bernard Shaw, *the* Bernard Shaw". At every stage in his career Mr. Shaw can be found saying the same kind of thing. Looking back nearly forty years to the time when he was dramatic critic for the *Saturday Review,* sentences like these are frequently in evidence:

> The recent correspondence in the *Morning Post* . . . . to which I have myself luminously contributed.
>
> Some day they will reprint my articles; and then what will all your puffs and long runs and photographs and papered houses and cheap successes avail you, O lovely leading ladies and well-tailored actor-managers? The twentieth century, if it concerns itself about either of us, will see you as I see you. Therefore study my tastes, flatter me, bribe me, and see that your acting-managers are conscious of my existence and impressed with my importance.

And did he not before the microphone only a short time ago talk a great deal of outrageous nonsense about Joan of Arc in time that he stole from other people?

I used to wonder whether it had paid Mr. Shaw to be so faithful to the pose he had adopted. Many young people to-day, I know, feel towards him just as I felt in undergraduate days when I did not appreciate that the apparent conceit and bumptiousness were just Mr. Shaw's way of obtaining a hearing for himself. That I have come to regard Mr. Shaw as one of the finest minds in Europe will perhaps be for him proof that his pose has paid. If the young people of the present generation undergo the same conversion in regard to him, of course he is amply justified in that opinion.

In his study of Chaucer Mr. G. K. Chesterton has recently said that in these days "Mr. Bernard Shaw is becoming gradually, amid general applause, the Grand Old Man of English letters". Whether Mr. Shaw really relishes his apotheosis it is beyond the wit of man to conceive; I am inclined to think that he does, and if so he will naturally claim that the end has justified the means.

The Standard Edition of the Works of Bernard Shaw—admirably produced and wonderfully free from printer's errors—affords a good opportunity for considering the place Mr. Shaw has made for himself in English

letters. Not that I have read all these 29 volumes, for during the course of his long life Mr. Shaw has spread himself over so many fields that it is impossible for an ordinary mortal to follow him. Musical and dramatic critic, essayist and social reformer, novelist and dramatist—he has been all these either in turn or all together. And in most of his *rôles* he has been remarkably successful. There will be differences of opinion about how much—and which—of the matter contained in these 29 volumes will live. Certainly some of it will. The novels may perhaps be ruled out—not there does G. B. S. find adequate expression. But some of the plays seem destined for long life, partly as pure drama, and partly because of the contribution they make to the solution of the fundamental problems of humanity. *Man and Superman, Androcles and the Lion, Back to Methuselah,* and *St. Joan* will, I think, be still read a century hence. This, of course, may be a matter of taste only, or even of accident, for the fact that one has heard Miss Sybil Thorndike in *St. Joan* does make a difference to one's verdict. That play I have just read again, and it affected me just as much as when I saw it the first time. *Heartbreak House,* on the other hand, always leaves me quite cold.

I am not sure that the best way to begin to understand G. B. S. is not to read his weekly dramatic criticisms in the *Saturday Review* from 1895 to 1898, now reprinted in three volumes, *Our Theatre in the Nineties.* There you see all the different Shaws—the cheeky boy, the Socialist, the individualist, the ambitious and industrious writer, the man with a mission, and sundry others. At only one or two of these is there space to look. In his criticism of individuals Shaw thoroughly enjoyed himself:

> Miss Johnson will probably be able to do justice to a moderately quiet part when she is eighty-five or thereabouts: at present she seems to have every qualification of a modern actress except civilization.
>
> Mr. Hendrie is good as the grateful sailor; but as to the rest it is a case of Mrs. Calvert first, Mr. Hawtrey a very good sixteenth, and the rest nowhere.
>
> Mr. Tree only wants one thing to make him an excellent Falstaff, and that is to get born over again as unlike himself as possible. No doubt, in the course of a month or two, when he begins to pick up a few of the lines of the part, he will improve on his first effort; but he will never be even a moderately good Falstaff.

But mainly, of course, Shaw criticized Irving; here was his mission—and his ambition too: Shaw was not the first, nor was he the last, to see that the way to fame and glory was to attack the man at the top, the man in the public eye—Disraeli baited Peel, Lloyd George Joseph Chamberlain. Irving, Shaw believed, was destroying the English stage, and doing so because of the way he was playing Shakespeare (I refuse to follow Mr. Shaw's spelling); therefore on Shakespeare and Irving combined a terrific bombardment was launched:

> My regard for Sir Henry Irving cannot blind me to the fact that it would have been better for us twenty-five years ago to have tied him up in a sack with every existing copy of the works of Shakespear, and dropped him into the crater of the nearest volcano.
>
> On Sir Henry Irving, M. Filon pours out a chapter of international courtesy, carried to the length of extolling him as a literary genius on the strength of his "acting editions of the Shakespearean masterpieces". Sir Henry has rarely been more thickly buttered; but the chapter is worth reading, not only for those eulogies which are also criticisms, but for the shrewd remark that "Irving was not only able to impart more meaning to his words than they expressed in themselves, but was addicted even to making them subservient to his own ideas, and making the public accept his conception

in face of a text which was in flat contradiction to it ". If M. Filon had said not only that Sir Henry Irving is able to do this, but that he is not able to do anything else; that he is the despair of all authors and true Shakespeareans in consequence; that he has practically abolished interpretation on the Lyceum stage and substituted the acting of his own fancies for it; and that his constitutional imperviousness to literature is the mainstay of his originality and of his Chinese conservatism in that originality, he would have said nothing that is not latent in his observation about the power to act in flat contradiction to the text—or what is left of the text—in the Lyceum " acting editions ".

And here you have the whole secret of the Lyceum : a drama worn by age into great holes, and the holes filled up with the art of the picture gallery.

To say that there is plenty of bogus characterization in it—Enobarbus, for instance—is merely to say that it is by Shakespear.

[Of *Othello*]—Tested by the brain, it is ridiculous : tested by the ear, it is sublime.

How Shaw protested in season and out of season that Ellen Terry was wasting her gifts on Shakespeare and Irving the recently published letters show. Over against Shakespeare, Shaw put Ibsen ("a much greater dramatist than Shakespear" and "Where shall I find an epithet magnificent enough for *The Wild Duck*?") with his contact with actual life.

But I do most earnestly beg the inhabitants of this island to be extremely careful how they compare any foreigner to Shakespear. The foreigner can know nothing of Shakespear's power over language. He can only judge him by his intellectual force and dramatic insight, quite apart from his beauty of expression. From such a test Ibsen comes out with a double first-class : Shakespear comes out hardly anywhere . . . In any language of the world Brand, Peer Gynt, and Emperor or Galilean prove their author a thinker of extraordinary penetration, and a moralist of international influence. Turn from them to To be or not to be, or The seven ages of man, and imagine, if you can, anybody more critical than a village schoolmaster being imposed on by such platitudinous fudge. The comparison does not honor Ibsen : it makes Shakespear ridiculous : and for both their sakes it should not be drawn.

Sometimes Shaw's plea for realism is made in characteristically sardonic fashion :

I would have the State establish a public Department of Literature, which should affix to every romance a brief *dossier of the author*. For example : " The writer of this story has no ascertainable qualifications for dealing with the great personages and events of history. His mind is stored with fiction, and his imagination inflamed with alcohol. His books, full of splendid sins, in no respect reflect his life, as he is too timid not to be conventionally respectable, and has never fought a man or tempted a woman. He cannot box, fence, or ride, and is afraid to master the bicycle. He appears to be kept alive mainly by the care of his wife, a plain woman, much worn by looking after him and the children. He is unconscious that he has any duties as a citizen ; and the Secretary of State for Literature has failed to extract from him any intelligible answer to a question as to the difference between an Urban Sanitary Authority and the Holy Roman Empire. The public are therefore warned to attach no practical importance to the feats of swordmanship, the breakneck rides, the intrigues with Semiramis, Cleopatra, and Catherine of Russia, and the cabinet councils of Julius Cæsar, Charlemagne, Richelieu, and Napoleon, as described in his works ; and he is hereby declared liable to quadruple assessment for School Board rates in consideration of his being the chief beneficiary, so far, by the efforts made in the name of popular education to make reading and writing co-extensive with popular ignorance ".

In regard to the English drama Shaw won his battle—or rather campaign—and at the end of it his place was secure. In the course of it, however, he made some references to organized religion which give one pause to-day. If Shaw had reason to compare the theatre and the Church in 1932, would the Church come out of the comparison anything like so well?

> The theatre has become very much what the Dissenting chapel used to be : there is not a manager in London who, in respect of liberality and enlightenment of opinion, familiarity and sympathy with current social questions, can be compared with the leaders of Nonconformity. Take Sir Henry Irving and Dr. Clifford for example. The Dissenter is a couple of centuries ahead of the actor : indeed, the comparison seems absurd, so grotesquely is it to the disadvantage of the institution which still imagines itself the more cultured and less prejudiced of the two.
>
> In the meantime, however, man will not submit to spiritual starvation. I have over and over again pointed out that whilst the theatre has done hardly anything to adapt itself to modern demands, the Church has been waking up in all directions to its opportunities. I believe that many of the playgoers who are sufficiently conscious of the social importance of art to care to read these columns, never dream of going to church, and have no idea that they would find anything there but boredom, hypocrisy, and superstition. Let me beg them to try the experiment. Let them spend a fortnight in going to the best London churches, and a fortnight in going to the best London theatres. If they find one-tenth as much boredom, hypocrisy, superstition, humbug, snobbery, stupidity, vulgarity, foul air, bad music, draughts, late hours, stuffy smells, and unhappy and disagreeable people in the auditorium, not to mention professional incompetence on the part of the performers, in the churches as they will in the theatres, I will eat this number of the *Saturday Review* unbuttered.

Would it not rather be necessary to re-affirm the view he expressed in 1906?

> Only the ablest critics believe that the theatre is really important : in my time none of them would claim for it, as I claimed for it, that it is as important as the Church was in the Middle Ages and much more important than the Church was in London in the years under review. A theatre to me is a place " where two or three are gathered together ". The apostolic succession from Eschylus to myself is as serious and as continuously inspired as that younger institution, the apostolic succession of the Christian Church.
>
> Unfortunately this Christian Church, founded gaily with a pun, has been so largely corrupted by rank Satanism that it has become the Church where you must not laugh ; and so it is giving way to that older and greater Church to which I belong : the Church where the oftener you laugh the better, because by laughter only can you destroy evil without malice, and affirm good fellowship without mawkishness.

The time is more than ripe for a re-consideration of the relationship between the Church and the Theatre. Shaw's words in 1895 would make a good text :

> Nobody, I hope, will at this time of day raise a senseless braying against preaching in the theatre. The work of insisting that the church is the house of God and the theatre the house of Satan may be left to those poor North Sea islanders who have been brought up to believe that it is wrong to enter a playhouse. The theatre is really the weekday church; and a good play is essentially identical with a church service as a combination of artistic ritual, profession of faith, and sermon. Wherever the theatre is alive, there the church is alive also: Italy, with its huge, magnificent, empty churches, and slovenly, insincere services, has also its huge, magnificent, empty theatres, with slovenly, insincere plays. The countries which we call Scandinavian (to the exasperation of all true Norwegians, somehow) produce saints and preachers, dramatists and actors, who influence all Europe. The fundamental unity of Church and Theatre—a necessary corollary of the

orthodox doctrine of omnipresence—is actually celebrated on the stage in such dramas as Brand, and in the Parsifal performance at Bayreuth, which is nothing less than the Communion presented in theatrical instead of ecclesiastical form.

I wanted to say something about Shaw's contribution to the main problems of life—sex and marriage, politics, economics, and war, and to let him speak for himself on them also. But that must wait. Nor can I illustrate his profound insight, his gift of seeing and seizing the primary things, his power of co-ordination, his satire, and his ability to "get his ideas across". Suffice it to say that Shaw has been a true prophet to our age, pointing men from the superficial and temporary to the fundamental and permanent. It is not easy for anyone who heard Sybil Thorndike in *St. Joan* to read Joan's words without a thrill or be other than grateful to the man who put them into her mouth :

> Yes, they told me you were fools, and that I was not to listen to your fine words nor trust to your charity. You promised me my life; but you lied. You think that life is nothing but not being stone dead. It is not the bread and water I fear : I can live on bread : when have I asked for more ? It is no hardship to drink water if the water be clean. Bread has no sorrow for me, and water no affliction. But to shut me from the light of the sky and the sight of the fields and flowers ; to chain my feet so that I can never again ride with the soldiers nor climb the hills ; to make me breathe foul damp darkness, and keep from me everything that brings me back to the love of God when your wickedness and foolishness tempt me to hate Him : all this is worse than the furnace in the Bible that was heated seven times. I could do without my warhorse ; I could drag about in a skirt ; I could let the banners and the trumpets and the knights and soldiers pass me and leave me behind as they leave the other women, if only I could still hear the wind in the trees, the larks in the sunshine, the young lambs crying through the healthy frost, and the blessed blessed church bells that send my angel voices floating to me on the wind. But without these things I cannot live; and by your wanting to take them away from me, or from any human creature, I know that your counsel is of the devil, and that mine is of God.

And is there any finer ideal of life than these oft-quoted words?

> This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one ; the being thoroughly worn out before you are thrown on the scrap heap ; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

If this be not "religious" enough for some readers of these pages, here is a confession :

> I am no more a Christian than Pilate was or than you are, gentle reader. Yet I am ready to admit that, after studying the world of human misery for 60 years, I see no way out of the world's trouble but the way Jesus would have found, had he undertaken the work of a modern, practical statesman.

ALBERT PEEL.

INDIAN REVIEWS.

WHEN EAST AND WEST MEET.

Satyākāmā*, or *True Desires. By S. E. Stokes. Madras : S. Genesan.

(1) The author sent me this book, with an accompanying letter which so interested me that, although it looked a very formidable volume of over 400 pages, I read it at the earliest opportunity. As it has proved treasure-trove to me, I wish as soon as I can to share the discovery with others. Seldom have I come across a book that has so gripped mind and heart alike. It is no abstract philosophical discussion, although it deals with speculation regarding ultimate reality—deity, duty, destiny; but it is a "human document" (to use the current phrase) palpitating with life. Like *The Pilgrim's Progress,* the book was written in prison, to which the writer had been consigned for some political offence; it has no prospect of the same popularity, nor does it show the same literary merits; but it sounds depths and scales heights of religious thought of which the tinker of Bedford knew nothing. It was not written for publication, but was addressed by the author to his wife in his separation from her, so that she might share his inner life in the Unseen amid the depressing surroundings of the seen in his convict companions. Wise friends have rightly advised its publication. It is well that the author has not recast it, as the intimate, affectionate, devoted tone in the personal relation disclosed not only gives a personal attractiveness to a difficult argument, but serves as a persuasive confirmation of that argument. It is in what marriage has meant and been worth to him and his wife that he has found the *Satyākāmā,* the "true desires", which serve as the Ariadne clue to the labyrinth of the philosophical problems which he discusses. As I read this tender story I was again and again reminded of the Brownings, and the interpretation which both in their poetry have given to the love of man and woman. Seldom (if ever) can a philosophical treatise claim a "love interest" as this does. And the disclosure is made in such terms as can only increase respect for these two life-companions, and exalt the ideal of what marriage may be when it is love in God.

(2) The "personal equation" counts for so much in the appreciation of the book that the brief biographical note may be quoted[1].

> The author is a Philadelphian of Quaker extraction whose family joined the American branch of the Anglican communion a generation ago. He came to India in 1904 and seven years later married a daughter of the land of his adoption, settling down to live as a farmer in a Himalayan village fifty miles above Simla. At one time he took an active part in political life, being a member of the All India Congress Committee, but of recent years he has devoted himself to philosophy, and to social uplift in the hills.

It may be added that there is not a trace of bitterness in his reference to his imprisonment, nor indication of any political partisanship. He writes to me from Harmony Hall as follows :

> My book embodies the result of the reactions of a speculatively inclined western mind to eastern thought during more than twenty years of living exclusively among Indians as one of themselves and largely absorbed in a consideration of the problems which exercised the authors of the Upanishads, the Gita, and the different Vedanta schools. The effect of such an experience

[1] There is a good deal of information about Samuel Stokes in Mr. C. F. Andrews's recent book, *What I Owe to Christ.*—Ed.

on the outlook of a westerner should not be wholly lacking in significance, for it may afford some indication as to the lines upon which the western mind will react to Indian thought as Europeans come progressively into closer intellectual and emotional contact with Indians in their own land.

Apart from the personal interest of the book as already indicated, this is the crucial question that is raises. What gain or loss will there be for Western and especially Christian thought from this contact?

Although the author has assimilated the Indian literature in an Indian "atmosphere" to a greater extent than most Europeans in similar circumstances are likely to do, yet my general impression is that the terminology he uses is more Indian than the thought, and that he remains more Christian (in no dogmatic sense) in his thinking than he becomes Hindu. Besides the use of the Indian terminology, the meaning of which, however, he often modifies, he accepts the Indian doctrine of transmigration, and places Krishna beside Christ as claiming his devotion. His belief in personality, liberty, and responsibility, in love as the characteristic of God and the highest possibility of man, his ideal of marriage and family, his modification of the doctrine of *Karma* are all indications of the survival and the dominance of his Christian heritage.

(3) Widely as he departs in his speculations from Christian orthodoxy, his ideal and his spirit are profoundly Christian; and even in his speculations he has not escaped from Christian influences. Although he professes, not religious neutrality, but comprehensiveness, asking such a question—"What to us are such terms as 'Christian' and 'Hindu', 'Buddhist' and 'Muslim', if we are indeed *one spirit—one Púrusha?*"—yet it seems to me he might have expounded his system of thought, unfettered by the peculiar Indian terminology, which to the superficial reader may give the impression that it is Hinduism he is advocating. (*a*) It seems fittest at this stage of the discussion, before attempting to give his system of thought in outline, to indicate his attitude to Christ. He exalts Christ above the common level of humanity, but he places Krishna beside Him.

> Prophets and saints have always showed a deep sense of their own infirmities, but not so these two who bade men come *to them* for salvation, and made love *for them* the highest means of attaining it. Both of them appear to have showed consciousness of a life in terms far wider than the narrow limits of a single birth, and both of them have profoundly moved the spirit that is in man. I speak, of course, of Jesus and the author of the discourses in the Gita.

How far he has been Indianized appears from these sentences.

> It might be objected that the historical character of Krishna is on by no means as secure a basis as that of Christ. For my purpose this does not greatly matter . . . Indeed it matters little if the personality whose message is embodied in the Gita was actually Krishna or someone else whose words have been attributed to him.

He professes himself as no more interested in

> the veracity of the accounts of Krishna in Puranic literature than in that of Christ in the apocryphal *Gospel of St. Thomas.*

What he overlooks is that the first has influenced and is influencing Hindu thought and life, and the second is of interest to scholars only. What he ignores is the significance and value of history in divine revelation and human redemption—the "fact of Christ" as emphasized in the Ritschlian Theology, especially Herrmann, and as popularly presented in Dr. Carnegie Simpson's book under that title. He has not proved his right to place Krishna alongside Christ.

(*b*) Again the doctrine of transmigration presents difficulties to his western mind, which he candidly admits, and courageously grapples with in the Appendix (pp. 373-402). Instead of a soul for every insect, he is prepared to recognize one soul for a species, and an individual soul only where there is some sense of self; he seems to admit also the possibility of the elimination of a soul when conditions of survival are not fulfilled; and in a very suggestive argument he shows how such a stage of development may be reached that memory will survive death, and so the progress of this life be continued in the next. These modifications of the doctrine of transmigration are necessary to harmonize it with the tendency of his own thinking to ascribe high value to personality and its development. The Christian Church has had three theories of the origin of the soul—pre-existence, traducianism, creationism, and has given no authoritative solution of the problem. I do not preclude the possibility of a *via media* between essentially Christian thinking and the doctrine of transmigration being found; and this book undoubtedly supplies the direction for further enquiry.

Had the author of the book not committed what to me is the crucial error and fault of his book—the equalization of Krishna with Christ—he might have been led to recognize that the Christian doctrine of the Trinity would have afforded even a better point of departure for his speculations; not the ecclesiastical dogma, which leads to a hopeless *impasse,* but the historical revelation of God as recorded in the New Testament. The Hindu doctrine is speculative, the Christian historical; that is cosmological in interest, this is soteriological. And the writer's personal affinities, as he discloses them, are much more with the Christian than the Hindu interest.

(4) To the argument of his book we must now turn. (*a*) At the root of all becoming lies desire, and salvation is self-realization, the fulfilment of desire. This applies even to God, for God's infinitude does not exclude desire if within Himself there are the resources for the satisfaction of desire. Within Brahman—the totality of reality—the Absolute of Western monism —there are three categories, *Paramâtmán, Púrusha, Prakṛti* (approximately God, soul, world).

> Though *being* has timelessly subsisted under three modes, nevertheless the second and third of these exist timelessly by reason of the necessity for them inherent in the first—in *Paramâtmán.* His nature, then, is the timeless cause of the being of these other two . . . The existence of *Púrusha* and *Prakrti* has no significance apart from the need for them inherent in the Divine nature (*Paramâtmán*) and from the *desire* and the dynamic will begotten of that need, that timelessly sustains them in being . . . . *Paramâtmán* is alone in the fullest sense real (Sat); the others are so far unreal as not self-subsistent.

Similarly in the Christian doctrine the Son is begotten of, and the Spirit proceeds from, the Father. Brahman exists in these modes, but does not exist apart from them; it is the unity which is itself impersonal, and personal only in two of its modes. *Paramâtmán* is the personal God, whose desire to love and be loved, to need and be needed, by another, is satisfied by the evolution of the *Púrusha* in connexion with, and by means of the *Prakrti.* Personality is a mode of *Púrusha* developed in this evolution. Human persons are essentially timeless as is *Púrusha;* but personally in experience of themselves they are in time. The *Prakrti* provides the vehicle through which the modes of *Púrusha* realize themselves. "Individuated Conscious Personality" is

> a mode under which Púrusha evolves through the instrumentality of and in reaction to evolving *Prakrti.* I do not hold *Púrusha* to be essentially conscious or essentially personal, but only potentially so until its manifestation.

This distinguishes *Púrusha* from *Paramâtmán*. He says:

> I hold *Paramâtmán* to be *in essence* both conscious and personal; in whom there is no change of mode, no growth or evolution, but who progressively finds through the instrumentality of us and our experiencing the expression and fulfilment of that which is timelessly present in His nature,

namely, desire and its fulfilment, the need of loving and being loved.

(*b*) It is to be observed that the conception of Creation is rejected, and for it is substituted the dual yet complementary evolution of the two subordinate yet necessary modes of *Púrusha* and *Prakrti*. If we set aside the Christian idea of Creation, we might assimilate the Christian doctrine of the Trinity to this speculative construction by regarding the Logos and the Spirit as impersonal subordinate elements or factors in God, which by interaction, as final and efficient cause, evolve personality in the universe, capable of responding to God the Father as personal. I do not suggest this solution as a positive speculation, but rather as an interrogative suggestion. Of this I am certain that the term Creation does not solve the problem, as many thinkers have recognized, and Indian thought challenges us to a more constructive conception of the divine immanence. But I must press on with my exposition, although at every turn wide horizons and long prospects present themselves.

(*c*) Mankind is to be conceived as "a multi-personal evolution of the one and indivisible *Púrusha*", in the earlier stages of which the initiative lies with *Prakrti* but in the later with *Púrusha;* yet the influence of experience and vehicle on one another is mutual. The emergence of "I"-ness carries with it the danger of selfishness (*Ahamkāra*—the "I"-maker). This must be overcome by the recognition of the oneness of all selves in a love which is not the loss of individuality. This recognition the writer states very boldly.

> *I* am not man; I am the timeless *Púrusha* evolving under the mode of this particular personality, experiencing in the terms of human nature.

In his own marriage he has found this oneness through love, which is no loss of individuality, but the fulfilment of personality.

> Let us take our own case, dear one. You and I are each of us personal modes of the *Púrusha.* Your personality and mine are each of them the product of ages of evolution through experience. And yet we are not two separate beings existing independently; we are two personal expressions of the one *Púrusha.* Our personalities are distinct and non-identical, and will be so for ever; our *being* is one. Having passed through the lower non-self-conscious stages of our evolution toward full personality, we have both of us crossed the line of *Ahamkāra,* and are become fully conscious of ourselves.

Again and again does this experience of oneness in this relation come to expression; and one may believe that it is his experience here which has led him to this conception. Each personality finds its fulfilment in the other. This possibility is extended to other relations, as of parents and children; but its actuality has been most intensely experienced in this one relation.

(*d*) But he recognizes a Beyond. We may outgrow this world. Accepting transmigration for the souls not fully developed, he holds that souls so developed may attain "eternal life". There are experiences which need not be remembered to effect "the modification which results in the texture of the personality reacting to it"; but "there are others of such a nature that, *unless* we retain a memory of them, further progress along lines of the noblest experience would be impossible". Such an experience he finds in

his relation to his wife, and in all such "oneness" of persons, in whatever degree attained. The higher stage is reached when the human relation of husband and wife is transcended, and all that is perishable is left behind. Quoting the words,

> Not for the sake of the *wife* is the wife dear,
> But for the sake of the *Atmán* the wife is dear,

he indicates what has been found in this temporal relation.

> There we found ourselves and our fulfilling in communion with that timeless " I "—*Paramâtmán*—in Whom we, and all else that Brahman is, has its being and finds its meaning.

Beyond *Púrusha*—oneness in the common life—lies something even higher, as these words indicate—communion with *Paramâtmán,* the personal God. Here is the satisfaction of the divine need.

> The field of his *knowing* is the whole-content of the experience life of the multi-personal *Púrusha* without beginning, bound or end. The field of His loving is His personal communion with the countless loving, yearning, needing *Púrusha* " I's " as one by one they grow conscious of Him and turn to Him to find completion.

The purpose of the evolution of *Púrusha* and *Prakrti* is to develop the personal objects of God's love, in whose love His need is met. It is a splendid speculation, in which I find much to admire and approve, but of which it is not possible to give as full a description as it deserves. What I miss is the Son of Man who came to seek and to save the lost.

ALFRED E. GARVIE.

The Six Ways of Knowing. By D. M. DATTA, M.A., Ph.D. Allen & Unwin. 15s.

This book contains the substance of lectures given by the author when occupying a Chair of Indian Philosophy at the Bengal National Council of Education, and provides a critical study of the epistemological theories of the Advaita School of the Vedānta. These theories "must be of great interest to students of modern European Philosophy, in which epistemology has come to occupy a central place". As Dr. Datta points out, whereas "Western Philosophy has generally recognized two ultimate sources of knowledge, immediate knowledge or perception, and mediate knowledge or inference", the Advaita Vedānta recognizes four other sources of knowledge—authority, comparison, postulation, and non-perception.

Even Western books on epistemology are not generally light reading, and for most European readers the difficulty of this book will be immensely increased by its necessary use of Sanskrit technical terms, and by the unfamiliarity of the world of thought with which it deals. But no philosophy can be understood except in relation to its epistemology, and, in spite of the abstruseness of this book, its detailed description of the epistemological theories of the Advaita Vedānta makes more intelligible this, the most influential philosophy of India. We have found of special interest Dr. Datta's comparison of the epistemological theories of the Advaita Vedānta with those of Western philosophers whose words he quotes with admirable appropriateness and ease. The book provides another instance of that renaissance of Hinduism due to the re-statement of Indian philosophy by men who know the philosophy of the West as few in the West know the philosophy of the East.

SYDNEY CAVE.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1931 *unless otherwise stated*).

The Old Testament in the Light of Modern Scholarship: Abbreviated and arranged for use in Home, School, and Church. By FRANCIS WRIGLEY, B.A. Independent Press. 5s.

When Mr. Wrigley was Chairman of the Congregational Union of England and Wales he stressed the need of a shortened Bible consisting of selected passages which would make a real appeal to the modern world. He himself accepted the task of compiling a selection, and the first-fruits of his labours are now available in the volume of 360 pp. before us. His work cannot be better described than in the Foreword which Dr. R. F. Horton has contributed.

> By leaving out a great deal which is not edifying or not essential he makes a Bible which can be read as a single book. By the aids which modern scholarship furnishes, he discriminates between the history and the legends; by recognizing the element of myth and the element of allegory, he rescues such great passages as the Creation story, the book of Jonah, the stories of Daniel from the charge of incredibility : by discovering the dates of the different books, at least approximately, he brings out the master fact of a progressive revelation ; he shows how the conception of God and of His ways grew from a seed to the full flower in Christ. The value of his treatment becomes plain in the book of Jeremiah, where, by removing the confusions of the book, the person and the message of that greatest of the prophets become clear and convincing as the forerunner of Christ. Hardly inferior is the treatment of Ezekiel ; his work as the practical founder of Judaism takes its due place in the history of religion. Or again the Psalms achieve a new beauty and spiritual value in the careful re-arrangement under subjects, and conjectural indications of their dates and the occasions of their composition.

We feel that all that is needed is for this shortened *Old Testament* to be used in the school and in the home for its value to be realized. Dr. R. C. Gillie and the Rev. James Reid some years ago published a very valuable shortened Bible which has been found of great service among Presbyterians. We are proud that a Congregationalist with wide pastoral experience has made himself responsible for a work of this kind, and we wish it God-speed. Ministers would do well to introduce it to Secondary Schools where they have influence as well as to their own young people. EDITOR.

A Running Commentary on the Gospel according to St. Luke. By E. W. S. PACKARD. S.C.M. 5s. & 3s. 6d.

The First and Second Epistles to the Thessalonians. By E. J. BICKNELL, D.D. Methuen. 8s. 6d.

Happy are the boys of Sedbergh School to have a chaplain and teacher like Mr. Packard, and happy the girls of Milton Mount where (as I learn

from a private source) this book is in use. This is a new kind of commentary and I hope the author will give us more of its kind. It is supremely good value. Pupils in upper forms can read it for themselves and other readers will welcome its freshness and insight. Enough of criticism is given to help us over knotty passages, but the chief feature of the book is its running interpretation, so that instead of puzzling over "trees" we see the "wood" in all its symmetry and beauty. Mr. Packard's method is to print on the left-hand pages (in italics) the text of the Gospel (in a translation of his own which, however, only deviates where necessary from the *A.V.* and *R.V.*), and on his right-hand pages his commentary. His analysis of the Gospel is sound and helpful, and his whole treatment that of a scholar and a sympathetic guide. I commend it with all heartiness, and it should be useful to missionaries as well as home-folk.

This new volume of the Westminster Commentaries conforms to the general tenor of the series as being "less elementary than the *Cambridge Bible,* less critical than the *International Critical,* less didactic than the *Expositor's Bible*". Based on exact scholarship it nevertheless comes across to the working minister and the interested layman. In an exhaustive Introduction Dr. Bicknell comes down on the side of the " traditional " opinion as to authenticity, *etc.*, as, *e.g.*, against Harnack's theory of two churches in Thessalonica (the Gentiles being the recipients of the first letter and the Jews of the second) and Prof. Burkitt's suggestion that the real author was Silvanus. One very useful feature of this commentary is the exegetical paraphrase; another, the detached notes on half a dozen important themes like Anti-Christ, the permanent value of Apocalyptic, and Paul's attitude to work. The exegetical part of this work is admirable and well proportioned. Altogether we have a worthy book, practical in the true sense, and one that will not disappoint the purchaser.

ALEX. J. GRIEVE.

Faith, Hope, and Charity in Primitive Religion. By R. R. MARETT. Oxford Press. 10s.

In this volume the Rector of Exeter publishes lectures first given in Boston and afterwards repeated and amplified as the Gifford Lectures at St. Andrews. The author is one of the greatest living anthropologists, and he here uses his profound knowledge of primitive man to illustrate and illumine the origins of religion, ethics, and æsthetics. The first lecture on " The Religious Complex " has to do with the function of religion in primitive society and the beginnings of its moralization. Dr. Marett is quite clear as to the place and function of religion in human development, as when he says :—

> To shed religion has truly never helped a people to prosper. Though half-hearted experiments in that direction have occasionally been made, it is not practical politics according to the verdict of history. Certainly as regards the savage with whom we are now alone concerned, religion is the central fact of his existence, and apart from it, it is impossible to conceive of him as existing at all.

In the next two lectures, dealing respectively with " Hope " and " Fear ", Dr. Marett defends the interesting thesis that it is hope rather than fear which is the basic element in primitive religion. He contends throughout for the positive and active nature of the religious impulse and the essentially negative though chastening influence of fear. The abuse of fear in religious development is a morbid and increasingly sinister thing.

> Our theologians, then, might take a hint from Native Australia and, at any rate, when religious initiation has reached a certain stage, should explain away their bullroarers and hobgoblins as so many rattles and gollywogs, which though playing their proper part in nursery education cannot possibly provide the symbolism capable of suggesting to an adult mind the true meaning of the fear of God. Perhaps a study of the natural history of religion might help them in this their task of brave and honest expurgation.

The remaining lectures in the book deal with " Lust ", " Cruelty ", " Faith ", " Conscience ", " Curiosity ", " Admiration ", and " Charity ". Dr. Marett's treatment of the psychology of primitive sex is sanity itself in comparison with that of others whom we know, and the lectures on " Faith " and " Admiration " stand out as admirable discussions of the moral initiative of faith on the one hand and the place and function of beauty in primitive religion and life on the other. Needless to say, the whole book is admirably written. Dr. Marett has a style that is all his own—clear, forcible, and humorous. He carries his learning very lightly, but there is plenty of it and the reader cannot but feel all the time that he is in very safe hands.

W. B. Selbie.

Ethics. By Nicolai Hartmann. Allen & Unwin. Vol. I. 12s. 6d.; Vol. II. 16s.

These are two out of three volumes of a monumental work on Ethics by the Professor of Philosophy at Berlin University. Dr. Hartmann holds the Chair once occupied by Schleiermacher and more recently by Ernst Troeltsch, having been previously Professor of Philosophy at Cologne. He is a native of Latvia, went to school in St. Petersburg, studied medicine at Dorpat, philology at Petrograd, and philosophy at Marburg. He fought in the war on the Eastern front, and it was his war experiences which turned him to the study of moral values and away from the metaphysical investigations of morality in which he had previously been interested. His *Ethik* was published in German in 1926, and was at once hailed even by hostile critics as the most important treatise on the subject in modern times. One critic even went so far as to say that " Hartmann has only one great predecessor—Aristotle ".

There is no doubt that the book really marks an epoch, and no brief review can do it justice. It is the first comprehensive attempt to deal with the whole subject of moral values as independent and autonomous. Dr. Hartmann owes much to Plato and Aristotle, Kant and Nietzsche, and to modern writers like Husserl and Scheler, but he is nothing if not original both in his treatment of his predecessors and in his own positive doctrine; it may be said without hesitation that he has restarted the study of Ethics on new, positive, and most hopeful lines.

Of the two volumes before us the first deals with the Structure of the Ethical Phenomenon or the Phenomenology of Morals, the second more specifically with Moral Valuation; the third (which has yet to appear) deals with Moral Freedom. In the first volume we are introduced to subjects like Contemplative and Normative Ethics, Plurality of Morals and Unity of Ethics, False Methods of Philosophical Ethics such as Egoism and Eudaemonism, to the Kantian Ethics and the essence of Ethical Values, the Ought and Metaphysical Perspectives. The second volume discusses Value, first in its general aspects and then in its application to the virtues such as justice, wisdom, courage, self-control and the like. This discussion raises questions like personality, love, and various social relations. Here Dr. Hartmann covers all the ground of Aristotelian ethics, and his study both

of the Platonic and Aristotelian ideals is of the deepest interest; so also is his criticism of other ethical systems and his positive exposition of his own views. For the bearing of these on religion we must probably wait for the last volume and for other work which Dr. Hartmann contemplates, but as Dr. Muirhead says in his introduction to the first volume :—

> Professor Hartmann insists on the presence in the higher moral values of elements of faith, essentially religious, in the potentialities of human nature, and of hope that these will find their fulfilment. In this faith and hope as he himself says " man sees himself caught up in a larger Providence, which looks beyond him and yet is his own ".

A word must be said as to the admirable way in which these volumes have been translated by Dr. Stanton Coit. He has turned a ponderous German work into a thoroughly English book—perfectly clear and intelligible. All the same it is not a book to be read in an easy chair but to be studied and pondered, and one that will well repay any pains spent upon it.

W. B. Selbie.

Discovering Ourselves. By Drs. E. A. Strecker and K. E. Appel. Chapman & Hall. 15s.

Here we have a very typical investigation of the working of the human mind in health and disease by two American nerve specialists. They approach their subject from the psychological as well as the physiological standpoint, insisting throughout on the close connexion between mind and body and on the all-pervading influence of mental states on behaviour. They are not, however, behaviourists in the strict sense of the term, though they always recognize that mind involves and requires appropriate action.

In the first six chapters of the work the authors deal with the Concepts of Modern Psychology, such as Sensation, Perception, Emotion, Habit, Instinct, the Conscious, and the Unconscious. They argue that nervousness is by no means always the result of disease of the physical nerves. Something more is involved both in the normal and abnormal issues of mental processes in action. The second and major part of the book treats of The Psychology of Every-day Life and the conflicting Urges of Thought, Feeling, and Action. Here we are on more pathological ground and are introduced to the great complexes of the herd, the ego, and sex, to extroversion and introversion, rationalizations, repressions, symbolisms, projections, sublimations and the like. The writers have evidently had wide experience in the treatment of abnormal mental states, and the distinguishing feature of their book is the good use they make of this experience in illustrating their subject. We cannot say the same of the numerous illustrative diagrams they use, which to one reader, at any rate, were more mystifying than illuminating. All the way through the writers stress the importance of diagnosis as the half-way house to a cure in nervous ills, and also emphasize the responsibility of the nervous patient for helping his own cure. The book is an altogether sane, scientific, and hopeful treatment of a subject which has a real interest for most people in these days of stress and strain.

W. B. Selbie.

Philosophy of the Sciences: or The Relations between the Departments of Knowledge. By F. R. Tennant, D.D. (Tarner Lectures). Cambridge Press. 6s.

The Tarner lectureship in Trinity College, Cambridge, was founded in 1916 "as an occasional office"; so it is explained in Prof. Whitehead's

preface to the first series (*The Concept of Nature;* 1919). Prof. C. D. Broad was lecturer in 1923 and published in 1925. Now, Prof. Tennant's title and sub-title quote the very words of the founder's trust deed. And this lecturer creates in outline a complete theory of knowledge, dealing freshly and brilliantly with one science after another. Few short discussions can ever have been more packed with matter. Of course we have to accept the philosophical standpoint indicated in Dr. Tennant's two large volumes of what he prefers to call *Philosophical Theology.* Even the humblest of transcendentalists will hesitate to admit that philosophers can get outside human knowledge, and watch—by means of Analytical and still more of Genetic Psychology—how knowledge comes into being. A *here* that does not at its first emergence imply a *there,* a *now* which is not both linked with and distinguished from *thens* of the past and of the future, may appear to be an unreal abstraction. But Dr. Tennant's Empiricism is merciless, thorough, unhesitating. Readers of *The Congregational Quarterly* will probably be most interested in inquiring how this new empiricism works in a theologian's hand. Religion as such goes into the background; we are nowhere taught regarding "the knowledge and love of God and of His Son Jesus Christ our Lord". A philosophical Theism, claiming the same measure of probability which is attributed to any of the sciences, stands in the foreground; but are such alleged scientific findings regarding God really religious? Beyond Theism there is " dogmatic theology "—for which a slightly less hesitating plea is now hinted, as if it were logically implied in the facts of primitive Christian " history ". Assuredly, the Christian Church cannot dispense with dogmatic theology; but, quite assuredly, dogmatic theology is not itself the supreme treasure for which a man might wisely barter all that he has.

Prof. Tennant's criticism of Ritschl is fantastic. Ritschl was primarily a Christian, secondly a Christian theologian. Only subordinately—and, one fears, unskilfully—did he deal with the philosophical problems which, Dr. Tennant would assume, furnished his point of departure. Not religious experience in the abstract, and not in any circumstances mysticism, but the knowledge of the Father "when the Son willeth to reveal Him" was Albrecht Ritschl's watchword. Again, Bishop Butler does not—except very rarely—draw an analogy between Natural and Revealed Religion. He draws a twofold analogy of "Religion both Natural and Revealed" to the "Constitution and course of Nature". If appeal must lie—away from principles—to *fact,* let us at least see that we have our facts correctly stated.

ROBERT MACKINTOSH.

The Philosophy of Descartes. By A. BOYCE GIBSON, M.A. Methuen. 12s. 6d.

Descartes is one of the greatest names in philosophy. Mr. Gibson thinks that he has too often been studied simply as the starting point of modern thought. He has not been sufficiently evaluated for himself, in his actual historical setting. To study him in this way is what this new book of 367 pages undertakes to do on a very considerable scale.

It may be said at once that the work is admirably done, and that we have here a study of Descartes of very great value. What emerges especially is the religious purpose of the great philosopher. We see how he recognized that the great medieval synthesis of Aristotelianism and Christianity had utterly broken down. Descartes set himself, as one inspired by a Divine mission, to build up anew a comprehensive system of thought in which science and religion should both have their due place. The solution which he gave to his problem has to a very great extent governed thought right up to the present day.

Mr. Gibson, however, does more than explain the general position of Descartes in this interesting and valuable way. Each of his fundamental doctrines is taken singly and expounded with adequate criticism and an eye to later developments. The whole study, therefore, makes an excellent introduction to the philosophy of Descartes. It is eminently readable and is sane and well-balanced in its judgments.

It is no derogation from the worth of Mr. Gibson's work to point out that the way had been prepared by M. Gilson's studies of Descartes : Mr. Gibson himself sufficiently acknowledges this in his preface. But it is interesting to regard this English book as yet another development of the research which M. Gilson has set in motion, in which the connexions between the beginnings of modern philosophy and its medieval background are adequately recognized. The new philosophy did not come into existence like an Athene springing fully armed from the head of Zeus : there is far more of the Middle Ages still in Descartes than has been generally recognized.

Yet, after all, the philosophy of Descartes was new, as Mr. Gibson makes abundantly evident :—

> Descartes's doctrine of the personal approach to philosophy proves its authentic novelty by the light it throws on philosophy's problems.
>
> It is of course true of all, and not least of the scholastic philosophers, that their greatness depends on their power of original vision . . . . Their philosophies belong, it is true, to the common world of reason, but they are contributed to its stock by their own creative effort. Usually, however, they wipe the sweat of the contest from their brows in secret, and appear before us in the placid serenity of matured achievement. It was left to Descartes to show that the struggle is part of the victory . . . . The fact that he has made his philosophy is an outstanding feature of that philosophy itself.

This is a penetrating judgment upon the importance of the *"Cogito, ergo sum"*. It presents Mr. Gibson to us as a good guide to a most fascinating subject. It is impossible to follow him through all the details of the Cartesian philosophy. But it may be said that he deals adequately in succession with the Existence of God, the Nature and Object of Scientific Knowledge, the Problem of Perception, the Divine Attributes and the Vindication of Human Knowledge, Free Will, and the Moral Life.

Beyond the fundamental *"Cogito ergo sum"* the issues of the Cartesian philosophy lie especially in its ruthless dualism of Thought and Extension, and in its not very successful attempts to bridge the gulf between the two opposed "substances" by means of God. These matters are carefully and fully discussed by Mr. Gibson, who deals with them in all the intricacy of Cartesian detail.

The book may be warmly recommended, not only as a very complete account of the "Father of Modern Philosophy" and his work, but also as a good general introduction to problems which are still those of philosophy to-day.

ROBERT S. FRANKS.

The Idealistic Conception of Religion. By ALINE LION, D.Phil. Oxford Press. 12s. 6d.

There is a good deal that is valuable in this book. It is by no means easy reading, but is all the same full of stimulating suggestions on the important theme with which it treats. Its immediate object is to bring to the English student of the philosophy of religion a knowledge of the special contribution made to the subject by the Italian Idealist philosophy, particularly that of Gentile.

The book bears as a subtitle "Vico, Hegel, Gentile". In reality, however, Hegel only comes in as a historical intermediary between Vico and

Gentile; and it is the Italians and not Hegel who receive the meed of praise.

Vico is lauded because he opposed Utilitarianism by a doctrine of the origin of society through the development of religion. The moral power of the idea of God manifests itself in history in the life of nations and in the development of the individual. It is absurd to imagine morality and civilization without religion.

> Vico does not explain in detail the relations between theory and practice, between intellect and will, for since they coincide in God so they must in man, God's image. Indeed his view of religion seems mainly due to this notion that thought and will interpenetrate and form one single whole.

Hegel's great merit is his forceful exposition of the Idealist philosophy, which has made it so great a power in the world and has obtained for it such wide acceptance. But he is found wanting in that he regards religion as no more than a stage through which thought must pass on its way to metaphysical truth.

Gentile has corrected this error, and has restored religion to the fundamental position which it had in the thought of Vico. For him art, religion, and philosophy are all equally transcendental.

> Art is the consciousness of the subject. Religion is the consciousness of the object as pure object.
>
> Philosophy is the consciousness of the *a priori* synthesis of subject and object that of necessity resolves the contradiction inherent in art and religion.

But this does not mean that philosophy supersedes either art or religion. It exists only as the synthesis of these two forms, which again eternally distinguish themselves from each other and from it.

The form of religion which this doctrine leads to is *mysticism,* or, in other words, the assertion of the Absolute as extrinsic to the activity that asserts it—which means—the negation of such activity. Hence religion can never be realized in a pure form in experience; since the realization of it would involve the annihilation of the believer, and if he were reduced to nothing, he could not believe in the Absolute.

> Religion in itself is that unrealizable thing which man always strives to realize altogether, while he actually realizes it in a relative manner each time he is religious.

Such is the doctrine of Gentile, which Dr. Lion takes great pains to present to us. It is highly abstract, and will not please those who hate abstractions. But those who can think abstractly may find real value in it.

ROBERT S. FRANKS.

Peter Abailard. By J. G. SIKES, M.A. Cambridge Press. 12s. 6d.

This is a real contribution to our knowledge of one of the most interesting figures of the earlier Middle Age. In some ways it is calculated to revolutionize the traditional conception of Abelard, or, as Mr. Sikes calls him, "Abailard". There seems to be a good deal of variation in the contemporary spelling of the name—even "Baalard" is found, and we are familiar with "Abælard". Mr. Sikes says that the common spelling, "Abelard", is inadmissible. But when a spelling has become common, is it worth while substituting a purist form, hitherto almost unknown?

The thesis of the book, which is abundantly proved, is that Abelard was not a rationalist, and that it is a mistake to regard him as the protagonist of a medieval *Aufklärung*. The phrase, "I understand so that I may believe", which is attributed to him and opposed to Anselm's watchword, "I believe in order that I may understand", is nowhere to be found in his writings.

On the contrary, Abelard shared with all the great luminaries of the Middle Age the view that we must begin with faith and so proceed to reason. He was eminently an orthodox and conservative thinker in his general theological attitude, however much some of his particular tenets may have shocked the mystically-minded St. Bernard.

Mr. Sikes follows the development of Abelard with care, and discusses his doctrine of God, Christ, and the Atonement all in detail. Full attention is also paid to Abelard's logical theories and to his ethics.

One very interesting discussion is that of Abelard's famous *Sic et Non,* in which the contradictory opinions of the Fathers are grouped under particular heads, so as to form a basis for a theological system. This procedure is of great interest, inasmuch as it furnished the basis of the theological method afterwards adopted by the great Schoolmen of the thirteenth century, and above all of St. Thomas of Aquinas. It has been held that Abelard gave orally to his classes the solutions of the contradictions assembled in the *Sic et Non;* and that Peter Lombard composed his *Book of Sentences* along the lines of these solutions, which he now incorporated in the text along with the sayings of the Fathers which were to be reconciled. Mr. Sikes thinks that it is doubtful whether Abelard supplied solutions to his students : his view is that the *Sic et Non* simply contained exercises in dialectic for them to work out. This view is justified by a reference to the Preface to the *Sic et Non.*

The most notable thing in Abelard's theology is without doubt his theory of the Atonement, at any rate if we consider what has been of permanent interest and value in his work. Mr. Sikes quite properly points out that Abelard's great vindication of the moral theory of the Atonement is supplemented by more "objective" views. But he rightly says that the man-ward aspect of Christ's work is made the centre of Abelard's doctrine of the Atonement. "The Cross becomes merely the incentive which induces us to follow in the road that Jesus trod". Why *"merely"*? Is it so easy a thing to follow in the road that Jesus trod; or is it a small matter that the love of God should be kindled in our hearts by the sacrifice of Jesus?

ROBERT S. FRANKS.

The Divine Comedy: its essential significance. By A. H. Norway. S.C.M. 5s.

Within the compass of 164 pages Mr. A. H. Norway has succeeded in his purpose of outlining the significant aspects of Dante's message to the world. Dante speaks still to our hearts and what he says is never out of date. Outwardly his world is not our world and his theology is not ours, but the essential problems which he faced, with clear-eyed courage, are our problems, and his answers are valid for us in this century. He wrote out of the depths of his experience that he might rescue mankind from its misery and bring it into peace. There is hardly any book that would better repay study to-day than *The Divine Comedy.* It needs study, close and prolonged, and we must go to the text itself in the original Italian, if possible, if we are to appreciate the undying work of the world's supreme poet. There is so much that eludes our grasp in Dante, but the essential significance is not difficult to seize and Mr. Norway is an excellent guide. After an introductory chapter, outlining the poet's experience, he takes us rapidly through the three books, eschewing the debatable things but dwelling upon the essentials. His book can be heartily recommended as an introduction to the Comedy.

E. W. SMITH.

SHORTER NOTICES AND DESCRIPTIVE LIST

*(Books marked * are recommended for ministerial reading).*

The Rev. Edward Hastings has completed another volume of *The Speaker's Bible* (Aberdeen, Speaker's Bible Office, 9s. 6d.)—Vol. II of St. John's Gospel, from 10^{16} to the end. The volume is marked by the characteristics we have previously noted in the series—the careful selection from sermons expounding the selected text, the use of recent literature, and catholic taste. We note that Mr. Hastings has drawn upon many Congregational preachers.

It was a good idea to gather from Geoffrey Studdert-Kennedy's manuscripts the notes of the addresses now published in *The New Man in Christ* (Hodder, 2s. 6d.). These addresses, in the main given at retreats, are mostly expositions of the most familiar passages in the *N.T.*—the Beatitudes, the Prologue of John's Gospel, I Cor. 13, the Great Commandment, *etc.* Occasionally poems are interspersed, but on the whole it is a subdued, though no less earnest, " Woodbine Willie " that we see. The book is good value.

The Rev. H. Mortimer Sinfield's *Jesus and Our Questions* (Epworth Press, 3s. 6d.) consists of addresses delivered in a Wesleyan Mission at Hull. They are practical and earnest—even passionate—and we can imagine them gripping and helping the young people to whom they were addressed. This is not to say that they will please every taste; it is certain that some will find them too sentimental and think that Mr. Sinfield goes too far in adapting his message to his audience. Mr. Sinfield owes much to Studdert-Kennedy, whose name and poems stud his pages.

Dr. W. Mackintosh Mackay " got on a good line " when he began a series of addresses on the self. These he has now published in *Our Attitude to Self* (Hodder, 6s.). After an Introduction on " The Importance of Being Ourselves " come addresses dealing with such subjects as " Self-Reverence ", " Self-Knowledge ", " Self-Reliance ", " Self-Culture ", and " Self-Denial ". The second part is concerned with less pleasant topics—" Selfishness ", " Self-Righteousness ", " Self-Pity ", " Self-Consciousness ", *etc.* The addresses are helpful, though sometimes the illustrations used are trite and hackneyed.

Sunday School teachers will do well to read the Rev. F. C. Taylor's Morse Lecture, *The Teaching Mission of the Church* (Holborn Hall, 2s. 6d.), though they will be disappointed at the revelation that Primitive Methodist Schools are so backward. Mr. Taylor might have put in a good word for *School Worship,* by far the best Sunday School Hymnbook in this country to-day.

Dr. J. H. Snowden's *The Discovery of God* (Macmillan, 10s.) is a thoughtful examination of the subject which could without hesitation be placed in the hands of educated "seekers". After discussing "Discovery as a Universal Principle", Dr. Snowden next considers "The Goal" and "The Means" of discovery, and passes on to expound the discovery of God through science, philosophy, religion, the Hebrew prophets, and Christ. After facing difficulties in the way, Dr. Snowden concludes with a chapter on "The Discovery of God in Experience". A book well worth reading.

Mr. H. Osborne's *Whom Do Men Say That I Am?* (Faber & Faber, 10s. 6d.) is "A collection of the views of the most notable Christian and non-Christian modern authors about Jesus of Nazareth", and a remarkable collection it is. Christian theology is represented by eight Protestants

(including Temple, Inge, and Oman) and four Roman Catholics (Newman, Von Hügel, Belloc, Chesterton); there are three Jews and three Muhammedans, while science and philosophy are represented by thirteen, and literature by fifteen, names. Here you find what Tolstoy and Royce, Whitehead and Russell, Browning and Emerson, Shaw and Wells, Murry and Lawrence, think of Christ. An interesting compilation.

Scholars the world over will rejoice in Prof. A. C. McGiffert's determination to write *A History of Christian Thought,* and will rejoice to see the first instalment in a volume (Scribners, 12s. 6d.) labelled "Early and Eastern. From Jesus to John of Damascus". The veteran scholar has made many contributions to learning since his *Christianity in the Apostolic Age* placed all students in his debt. We are glad to learn that Vol. II, covering Christian thought in the West from Tertullian to Erasmus, is in the press, and we trust that Dr. McGiffert will have health and strength to carry out his project by means of volumes covering the whole period.

In the present volume, which has an excellent selected bibliography, Dr. McGiffert has to cover the most important centuries in the Christian Church. He wastes no words—the chapter on the Montanists, *e.g.,* is a masterpiece of conciseness; his style is as simple and direct as his judgment in seizing on the salient points is sound. It is already clear that the completed work will be indispensable.

Mr. C. F. Andrews has long been the chief liaison officer between British Christianity and the Indian people, and he is held in high regard by Indians and Englishmen alike. His book, *What I Owe to Christ* (Hodder, 5s.) suffers from having been written at different times and in varied circumstances, and we cannot but think that had it continued on the lines of the first half, which is a spiritual autobiography, it would have been a powerful book indeed. Mr. Andrews's father was an Irvingite minister, and the atmosphere of his home is extremely well portrayed in the early chapters. How the boy gradually came to disagree with his father's faith and became an Anglican clergyman, only to revolt at the Athanasian Creed, is well told. Naturally much of the latter half of the book is concerned with India. From the experiences, both in childhood and later, which Mr. Andrews describes, it is clear that he is a mystic; is this, we wonder, one of the reasons why he understands the Indian people so well?

Dr. Kenneth Saunders introduces *New Life through God* (S.C.M., 5s.), a volume of addresses by Mr. Toyohiko Kagawa. Mr. Kagawa has now become social adviser to the Government of Japan, though he declines to take any pay. He is leading a movement for winning a million Christians in Japan, the main points of his presentation of Christianity being Piety, Purity, Peace, Labour, and Service. Dr. Saunders hails him as both the Tolstoy and the St. Francis of Japan. These addresses are marked by intense earnestness, and the utmost simplicity. It is clear, however, that it is by his life of sacrifice rather than by his words that Kagawa makes his appeal, even though crowds gather everywhere he speaks.

Mr. Paul Elmer More's *The Catholic Faith* (Princeton and Oxford Presses, 24s.—for 312 pp. !) is a Complementary Volume in the series on "The Greek Tradition". The longest essay is a study of "Christian Mysticism", but it is probable that most attention will be given to the other four—"Buddhism and Christianity", "The Creeds", "The Eucharistic Sacrament", and "The Church". The first essay concludes:

> Buddhism, I think, at the last may be accepted as a preface to the Gospel, "lovely in its origin, lovely in its progress, lovely in its end", and as the most convincing argument withal that truth to be clearly known waits upon revelation.

Mr. More seems to have little insight into Protestantism, and no appreciation of that belief and joy in " the communion of saints " which marked men like John Robinson and R. W. Dale; he holds that

> the sacramental ordering of life is essential to Christianity of any colour, and without the specific sacraments of the Church, centering in the mystery of the mass, worship must lose its significance and the sacramental life must be rendered thin and precarious.

He finds, as we might expect, much in the Ideas of Plato akin to the Christian faith; indeed,

> I make so bold to say that, so taken, these same cardinal points of Platonism are the basis of Christianity, without which there can be no Church; they are implicit in the New Testament, but concealed at the beginning and only brought into the light when faith turned to philosophy for support against the disputers of the world.

At the same time,

> the Epistle to the Hebrews, if properly studied, becomes to the understanding mind a document in the comparative study of religions by the side of which the theories of our anthropologists read for the most part like the guesses of children.

A suggestive, if not a satisfying volume.

> We must remind the Master of the Temple of the scholar who said that the man who published a book without an index ought to be damned ten miles beyond Hell, where the Devil could not get for stinging-nettles.

A volume that covers as wide a range as the Rev. S. C. Carpenter's *Supernatural Religion in its Relation to Democracy* (Nicholson & Watson, 15s.) should certainly have given every assistance to the reader.

Is Christianity still supernatural? In what sense is it democratic? These are the questions which Mr. Carpenter sets himself to answer. In doing so he has to give an account of supernatural Christianity which includes an examination of the documents and of subsequent history. Its practical value is estimated, its leading ideas discussed, and their relationship with the theory of democracy considered. An attempt is made to envisage the future of organized Christianity, and Mr. Carpenter suggests

> The pure supernaturalists and the pure democratics may yet meet in the Church of England, but, if they do, the democratics will have had the longer journey.

Mr. Carpenter has read widely, though sometimes his citations give the impression of a man using a commonplace book and saying, " That's a good quotation. I must work it in ". The book is written in a lively style, and will well repay study. There are slips on pp. 39, 68, 106 (?) and 147.

What are Saints? (Sheed & Ward, 2s. 6d. and 1s.) contains the fifteen talks on saints recently broadcast by Father C. C. Martindale.

In **Anno Domini* (Longmans, 6s.) Mr. John Oxenham fills in the gap between *The Hidden Years,* which tells of the boyhood of Jesus, and *The Splendour of the Dawn,* which deals with the years after the Crucifixion. In the new volume the Master's " working years " are described, reverent imagination illuminating the Gospel narratives. Mr. Oxenham had an extremely difficult task, but his skill, devotion, and admirable taste have enabled him to succeed. Often a sentence throws new light on a familiar story; often Mr. Oxenham's way of putting things make an incident vivid and clear. Time and again we have felt indebted to him in reading these chapters, and we warmly commend the book to ministerial and other readers.

The Archbishop of York's commendation led us to open Father H. H. Kelly's *Catholicity* (S.C.M., 4s. and 2s. 6d.) with anticipation. What the Japanese Christians, for whom most of the book was written, made of it we do not know; certainly it was too much for us in parts. We can agree with Father Kelly that there is only One Church, holy and catholic, and that in the *New Testament* there is nothing between that One Church and the local church, but then suddenly we find that it was Robert Brown (*sic*) who " first formulated . . . the idea of Denominations "! Father Kelly's logic seems strange, and often the cart comes before the horse. We should have thought that the absence of the sense of sin caused men to cease the practice of confession, but to Father Kelly " the practical loss of the habit of confessing to a priest—as a quite normal thing—has led to an almost complete loss of any sense of sin ". Then on p. 121 we have an argument about Bishops, on these lines :—

1. Fifty years after the Apostles, the pastors of local churches were called Bishops.
2. The Apostolic Succession of Bishops cannot be proved.
3. But " it was a generally accepted principle from about that time, and what may be called the Historic Episcopate was maintained everywhere for 1400 years ".

But when people talk of the " Historic Episcopate ", do they mean pastors of local churches? There is a fine spirit about the book, which makes it well worth reading, despite the blemishes we have been obliged to notice.

We always read with eagerness and profit the Rev. Alfred Fawkes's contributions to the *Modern Churchman,* and we welcome the papers now collected in **The Church a Necessary Evil* (Blackwell, 4s. 6d.). Fawkes died two years ago, at the age of 80. From 1881 to 1909 he was in the Roman Catholic Church, and then he returned to the Anglican fold. A Modernist and an Erastian, he had an incisive style which enabled him to present his findings in a cogent dress. These papers, with an Introduction and Memoir by Canon Major, form an excellent indication of his position and his method. Here is a typical specimen :—

> But there is one feature of religious art, whether a quality or a defect, which it is well to remember: *i.e.,* that it fixes and stereotypes what was originally—and is in itself—in solution; and thus arrests the natural movement of the idea. Paradox as it may seem, it is a fact that art, which we are accustomed to regard as the freest expression of the freest activity of the freest members of our race, has acted as a restraint and fetter upon the human reason in its highest province.

The Rev. R. M. Gautrey's **'This Tremendous Lover'* (Epworth Press, 2s. and 1s.) is true preaching. Mr. Gautrey has been greatly moved by Francis Thompson's " The Hound of Heaven ", and he expounds it in four sermons, which are prefixed by a Prologue outlining the chief events in Thompson's life. We found Mr. Gautrey's treatment extremely impressive, although at times there is a richness in his style—perhaps reflected from Thompson—which will not suit every taste.

A Man's Job (S.C.M., 2s.) contains chapters on the work of the ministry by Canon B. K. Cunningham (the Editor of the book), Canon Peter Green, the Revs. C. W. Hutchinson, C. Tomkinson, H. R. Meyer, H. R. Rogers, H. E. Hubbard, G. H. Woolley, and P. B. Clayton. Canon Green on " The Priest in the City Parish " and Mr. Meyer on " The Country Parson " are particularly good.

The Rev. J. W. Stevenson's **Christ and the Economic Crisis* (Williams & Norgate, 1s. 6d.) is an outcome of the World Conference on Christian Stewardship held in Edinburgh last year. It is a searching study of the relationship of Christians and Christian Churches to material things which ministers and Christians generally would do well to read.

Mr. Gilbert Sheldon's *The Transition from Roman Britain to Christian England, 368—664* (Macmillan, 10s.) is a contribution to historical learning by a brilliant amateur who did his work despite many handicaps. Mr. Sheldon's sister and Mr. Walter de la Mare prefix accounts of his life and work. The volume is welcome because it deals with a period about which much is still obscure. Especially is light needed on the spread of Christianity both before and subsequent to 597. The foci of Mr. Sheldon's story are the Battle of the Winwaed in 655, and the Synod of Whitby in 664. There is an admirable chronological table, but it scarcely compensates for the paucity of dates in the text.

Two new volumes in " The Simple Guide " series (Harrap, 5s.) are Miss D. M. Stuart's *Men and Women of Plantagenet England* and Mr. Wray Hunt's *Growth and Development of the English Parish.* Miss Stuart's is an admirable sketch, well written and well illustrated, which furnishes an adequate introduction to the life of the times. Mr. Wray Hunt's is a readable account of the changes that have taken place in the parish life through the centuries, although it is shockingly biased and scarcely reliable when it comes to speak of the Puritans.

Calvin's First Psalter, 1539 (Benn, 10s. 6d.) is a remarkable production. It contains first the Psalter in facsimile, then the Psalter transcribed into modern notation and type, and finally the Psalter with the melodies harmonized (modally) by Sir Richard Terry, with translations of the Psalms into English by Mr. K. W. Simpson. Sir Richard Terry's Preface traces the metrical psalms back to Clement Marot, and describes how, from being the recreation of a Catholic court, they came to be " the exclusive ' hall mark ' of the severest form of Protestantism ". The Psalter includes 18 psalms, the Song of Simeon, the Ten Commandments, and the Creed. It is perhaps on this foundation that subsequent metrical psalters have been built.

Perfectionism, Vol. I (Oxford Press, 20s.) is the seventh of the ten volumes in which the late Dr. B. B. Warfield's writings are being collected. The contents of this volume are exceptionally valuable. First Ritschl's Doctrine of Christian Perfection is considered in chapters in which he is regarded first as Rationalist, then as Perfectionist. Three chapters are then devoted to " ' Miserable-Sinner Christianity ' in the Hands of the Rationalists ", covering the ground from Ritschl to Wernle, Clemen to Pfleiderer, and " Windisch and the End ". The last two articles are of special moment at the present time. Under the headings, *" Die Heiligungsbewegung "* and " The German Higher Life Movement in its Chief Exponent ", Dr. Warfield describes the developments in Germany which resulted from Robert Pearsall Smith's campaign in 1873-1875, corresponding to the Keswick Movement started as a result of his activity in England. In discussing the Fellowships (*Gemeinschaften*) of the " Sanctification Movement " and the teaching of Theodor Jellinghaus, their outstanding personality, Dr. Warfield constantly raises points of the utmost interest and importance to-day. How far were these groups like the early Independent churches, how far did they correspond to Methodist societies, or to the modern " Group Movement "—these and similar questions are constantly in the mind as one reads.

Since writing the above we have received *Perfectionism* Vol. II (22s.), which contains " Oberlin Perfectionism ", " John Humphrey Noyes and his ' Bible Communists ' ", " The Mystical Perfectionism of Thomas Cogswell Upham ", " The ' Higher Life ' Movement ", and " The Victorious Life ".

Volume VI in the collection is the *Westminster Assembly and its Work* (19s.). In this volume Dr. Warfield describes in great detail the work of the Assembly and the doctrines of the divines who took part in it, and then compares the Confession of Faith with other Confessions. This volume is marked by that careful and meticulous scholarship which characterizes all Dr. Warfield's work, and students will for a long time be grateful for it.

Dr. W. K. Jordan's *The Development of Religious Toleration in England* (Allen & Unwin, 21s.) covers the period from the beginning of the English Reformation to the death of Elizabeth. There is any amount of work in the survey, which, together with Klein's *Intolerance in the Reign of Queen Elizabeth,* provides an admirable introduction to the subject. Nevertheless, we have some hesitation about the book. Not only are there slips which suggest that Dr. Jordan delegated his proof reading, but if Dr. Jordan used all the authorities mentioned in his admirable bibliography there are some striking omissions in his text. This is not the place to examine these in detail, though a reference to the present writer's essay in *Essays Congregational and Catholic,* or to the *Transactions* of the Baptist and Congregational Historical Societies, would suggest some of them. It almost looks as if Dr. Jordan approaches the question of toleration from the angle of political theory. If it be so, some of his omissions could be understood, for it is extremely difficult to see all the way round a big subject. These criticisms must not suggest that scholars of the period can neglect the book. They would be very foolish to do so, for Dr. Jordan will save them much toil, and illumine for them many a dark corner.

The name of Dr. Rufus Jones on a title-page always assures a welcome for a book, and we are glad to have his " Noble Lectures ", *Mysticism and Democracy in the English Commonwealth* (Harvard and Oxford Presses, 10s.). Dr. Jones sees in the first half of the 17th Century " a highly fertile flowering time of the mystical life ", together with development in the idea and practice of self-government in Church and State. When on his own ground, dealing with the Seekers, the Family of Love, and the early Quakers, Dr. Jones speaks with authority, but we feel he is not equally sure of himself in dealing either with the early Independents or with English geography. Thus he gives to Browne and Barrow much of the credit due to Richard Fitz, and while Mitton may be said to be " nearby " Grindleton, the same can scarcely be said of Sedbergh.

The lectures take us a little further on the way to the discovery of some common source from which the early Anabaptists, Independents, Familists and Seekers took their rise.

Mrs. L. V. Holdsworth's *The Romance of the Inward Light* (Dent, 7s. 6d.) is an expansion of *A Book of Quaker Saints.* The first part contains articles on George Fox, Margaret Fell, and Elizabeth Hooton, the first Quaker woman preacher; the second, four stories written round events in Quaker history.

Mr. W. Fraser Mitchell's *English Pulpit Oratory from Andrewes to Tillotson* (S.P.C.K., 21s.) is apparently an Oxford B.Litt. thesis. Its aim is to study the "literary aspects of the preaching of the period". This it does in great detail and thoroughness, not merely treating of Anglicans, non-Anglicans, and the Cambridge Platonists, but discussing the method of preaching—extemporary, the use of manuscripts, and so forth. While Mr. Mitchell is, perhaps, a little too optimistic in thinking he can make a study of the sermons of long ago readable, he has, nevertheless, given us a work of reference which should long be useful. The bibliography, which covers some 70 pages, is exceptionally well done.

There is no telling where Dr. Rendel Harris will break out next. After revelling in things Egyptian for a period, he is now on the *Mayflower* once more and arguing that the ship's masts are in the Congregational Schoolroom at Abingdon. We hope we possess one-twentieth of Dr. Rendel Harris's life and ingenuity when we get into the eighties. *The Masts of the Mayflower* (Heffer, 2s.) is No. 6 of the Evergreen Essays.

A short time ago we noticed Dom Cuthbert Butler's *The Vatican Council,* the best Roman Catholic work on the Council to date. Dr. G. G. Coulton in *Papal Infallibility* (Faith Press, 7s. 6d.) has now given a characteristic account of the doctrine and of the Council in which, among other things, he shows the weaknesses of Dom Butler's study. Dr. Coulton's book should stand side by side with Salmon's *Infallibility* on every minister's shelves.

The National Sunday School Union continues to publish books for the assistance of Sunday School teachers. This quarter we have Miss Doris Street's *The Training Class* (1s.), Mrs. Clover's *More About the Beginners' Department* (1s.), Miss Bertha Krall's *Stories for Beginners* and *Favourite Primary Stories* (1s. each), and Volume I of *A Senior Lessons Handbook* edited by Mr. Godfrey Pain and Mr. E. H. Hayes (1s. 6d.). The last-mentioned is a composite work, Prof. J. A. Findlay dealing with " Jesus : His Personality ", the Rev. F. C. Spurr with " Jesus : His Miracles ", Dr. J. C. Bacon with " Jesus : General Problems ", and the Rev. H. H. Wilson with "Problems about the Bible". This first volume, with the syllabus of future volumes, gives the prospect of being a very useful work.

A larger volume published by the Sunday School Union, edited by the General Secretary, the Rev. E. G. Braham (3s. 6d. & 2s. 6d.), is *Youth and Life,* the contributors to which are Dr. Saleeby, Prof. E. S. Waterhouse, Dr. W. F. Lofthouse, Canon C. E. Raven, Canon S. C. Carpenter, Dr. Townley Lord, Dr. Vincent Taylor, the Rev. J. W. Clifford, the Rev. R. W. Thompson, Dr. H. F. Sanders, Dr. A. E. Garvie, Dr. W. R. Matthews, and Prof. J. A. Findlay.

Two more volumes in the "Religion : Its Modern Needs and Problems" series, published by the Lindsey Press (1s. each) are Dr. S. H. Mellone's *Miracles and Modern Knowledge,* and the Rev. W. Whitaker's *Steps to the Religious Life.*

Mr. G. K. Chesterton's *Chaucer* (Faber & Faber, 12s. 6d.) is a delightful book, spoilt only by the sight of Mr. Chesterton's pathetic, robust, and valiant efforts to make history accommodate itself to the fact that he has become a Romanist. For, of course, this book ranges far beyond Chaucer; Communism, Puritanism, and a hundred and one other things find a place. Nevertheless there are chapters in which Mr. Chesterton really "gets down" to Chaucer, and whether he deals with the early romanticism or the later realism, he writes with insight and force. The book is one that cannot be read in a hurry, and it will bear putting on one side for a second perusal.

Prof. J. Dover Wilson's **The Essential Shakespeare* (Cambridge Press, 3s. 6d.) is, despite its smallness, easily the best book on Shakespeare that we have met. Few scholars know the plays as Prof. Dover Wilson does—while his style is as easy and pleasant as his co-editor's, Sir Arthur Quiller-Couch's, which is saying a great deal. Even those who have read many ponderous works on Shakespeare will learn a great deal from this " biographical adventure ", and will be grateful to its writer. We have only one small quarrel with Prof. Dover Wilson. He writes so well that it is quite unnecessary for him to sharpen his antitheses and heighten his

colours. To say that the fathers of the Elizabethans " drank to the dregs the cup of Geneva under Edward VI " is an exaggeration that disfigures an admirable book; it would have been interesting to hear the verdict of John Calvin on this dictum—or of John Knox!

" Poets in Brief " (Cambridge Press, 5s.) is the title of a series of Anthologies chosen by Mr. F. L. Lucas. The first two volumes in the series are *Alfred, Lord Tennyson,* whose long life was lived amid comfort and wealth, and that strange eccentric *Thomas Lovell Beddoes,* who put an end to his own existence in the forties. Mr. Lucas does not hesitate to give us fragments from the poems when they appeal to him, and he includes some of Beddoes's letters, including the last pencilled note in which he said, " I ought to have been among other things a good poet ". There is evidence of this in the selection, and Beddoes's gifts are seen in lines like—

> I begin to hear
> Strange but sweet sounds, and the loud rocky dashing
> Of waves where Time into Eternity
> Falls over ruined worlds.

From the United States comes **Lyra Mystica* (Macmillan, 7s. 6d.), " An Anthology of Mystical Verse " edited by Mr. C. C. Albertson, introduced by Dean Inge. The selection ranges from the *Old Testament,* Plato, and Æschylus to Helen Keller, Sir Ronald Ross, and J. S. Hoyland. It reveals the fact that the English-speaking race, and not least in the 19th Century, is remarkably rich in religious poetry. Every minister should have this book on his devotional shelf, or at his bedside. He will find many old favourites, but also much that is new to him. Thus T. E. Brown's " My Garden " is there, but also his " Specula " :—

> When He appoints to meet thee, go thou forth—
> It matters not
> If south or north,
> Bleak waste or sunny plot.
> Nor think, if haply He thou seek'st be late,
> He does thee wrong.
> To stile or gate
> Lean thou thy head, and long!
> It may be that to spy thee He is mounting
> Upon a tower,
> Or in thy counting
> Thou hast mista'en the hour.
> But, if He come not, neither do thou go
> Till Vesper chime.
> Belike thou then shalt know
> He hath been with thee all the time.

Two new volumes in the University of London Press's " Treasuries of Modern Prose " (2s. each) are *Modern Short Plays* (Third Series) and *Modern Literary Essays.* The plays are by Miles Malleson, " Saki ", Dorothy Una Ratcliffe, Essex Dane, Harold Brighouse, F. Sladen Smith, and Maurice Baring, the essays by R. L. S., A. C. Bradley, Augustine Birrell, Lord Dunsany, J. B. Priestley, A. W. Chapman, Robert Lynd, Philip Guedalla, John Freeman, John Drinkwater, and Arnold Bennett.

Prof. J. A. Gunn's play, *Spinoza, the Maker of Lenses,* (Allen & Unwin, 3s. 6d.), is published in celebration of the tercentenary of the birth of one of the most likeable and suggestive of philosophers. We have enjoyed reading it, but we cannot think that it will be successful on the stage—surely no lodger and landlady, and no officers' mess, even in the 17th Century, ever talked in the stilted language which Prof. Gunn gives them.

Mr. E. Martin Browne is arranging and editing a series of religious plays (Allen & Unwin, 1s. each). The first four are *The Story of Christmas Coventriæ* (XV Century) and *Mary The Mother,* also adapted from *The in Mime,* with Bible words and carols, *The Sacrifice of Isaac* (adapted from the 14th Century Brome MS.), *The Maid Mary,* adapted from *The Ludus Ludus Coventriæ.*

Mr. John Buchan's *Julius Cæsar* (Davies, 5s.) is written with the competence which marks all his work. Whether he is elucidating his theory of Cæsar as " the supreme realist of history " or describing his campaigns, he is always clear and to the point. He sees in Cæsar a cultured man of genius who possessed spiritual radiance and an " inbred goodness ".

M. André Maurois' *Voltaire* (Davies, 5s.)—translated by Mr. Hamish Miles—is, of course, eminently readable. But it takes for granted that his readers are acquainted both with the facts of Voltaire's early life, and with its background. We imagine that a student who hoped to find in the sketch an " Introduction " to Voltaire would soon be at a loss.

The two new volumes in the " Great Medieval Churchmen " series (Methuen, 7s. 6d.) have been admirably done. They are the Rev. Henry Bett's *Nicholas of Cusa* and Dr. A. J. Macdonald's *Hildebrand.* Mr. Bett divides his study into three parts, Life, Writings, and Philosophy; the third part naturally takes half the book, and readers will find the exposition of Nicholas's philosophy illuminating. Those who know Dr. Macdonald's studies of Berengar and Lanfranc will know that they can expect sound scholarship and penetrating criticism in this work on Gregory VII, whose life was so many-sided that it is not surprising that the biographer had to ask for more space in order to give adequate treatment.

Miss Emma Marshall Denkinger's *Philip Sidney* (Allen & Unwin, 16s.) belongs to the picturesque school of biography, as "In the early spring of 1572, as primroses were paling on the level lands about Cambridge" perhaps indicates. Every possible device is adopted to add colour to the narrative; Sidney's presence in Paris on the 24th August, 1572, for example, affords opportunity for a sketch of the massacre. All this, of course, helps to make the book readable, though a severe simplicity, we cannot help but think, would better have matched the subject of the biography.

Give a Yorkshireman the freedom of the centuries and the right to range over his broad acres, tell him not to worry about an index or footnotes, or very much about authorities, and he can produce a racy book, though how far it can be relied upon is a matter for discussion. The twelve characters in Mr. G. C. Heseltine's *Great Yorkshiremen* (Longmans, 16s. —a high price even for twelve Yorkshiremen) are Captain Cook, Andrew Marvell, Guy Fawkes, William Wilberforce, Blind Jack Metcalf, Thomas Fairfax, Richard Rolle, Joseph Priestley, John Wycliffe, Richard Bentley, John Fisher, and "An Ancient" (Henry Jenkin, who is said to have reached the age of 169). A lively and entertaining volume.

In these *blasé* days enthusiasm is always welcome, and it warms the heart to find anyone so wholehearted a hero-worshipper as the Rev. J. A. Patten shows himself to be in *Sir Walter Scott: A Character Study* (Clarke, 5s.). Mr. Patten approaches Scott as a Borderer, reared in the atmosphere of worship and admiration, and in this centenary year of Scott's death he pays him the tribute of this volume.

Even though we cannot share Mr. Patten's views of Scott, feeling that there is much to be said for Carlyle's verdict, we can nevertheless appreciate the case he makes. He divides his study into three parts—" Scott

and His *Journal* ", " Scott and His Critics ", and " The Genius of Scott ". This scheme leads to some repetition. We found the second part especially useful. It is safe to say that no reader could fail to guess Mr. Patten's profession, but it is a matter for rejoicing that ministers continue to make literary contributions of this kind.

Another Scott book is Dame Una Pope-Hennessy's *The Laird of Abbotsford* (Putnam, 7s. 6d.), which she calls "An Informal Presentation". This is a readable, if somewhat highly-coloured "Life", the pace of which quickens as the story develops. Dame Pope-Hennessy is wise not to attempt to embroider the lily; the story of Scott's last days has been told once for all, and this narrative is satisfied to rely on it.

We opened Mr. E. F. Benson's *Charlotte Brontë* (Longmans, 12s. 6d.) with eager anticipation, but by the time we were half-way through we had been constrained to say, " The only possible review of this book must begin, ' Mr. Benson has written a very interesting novel ' ". It would be unfair to be as severe as this, however, for there are parts of the book where Mr. Benson keeps to the facts; and his discussion of the part of Branwell in the composition of *Wuthering Heights* is extremely good. Two things mark Mr. Benson's treatment of the subject—an obvious delight in correcting Mrs. Gaskell, and an intense dislike of Charlotte herself. In some instances the criticisms of Mrs. Gaskell's famous—deservedly famous—biography are just; in others Mr. Benson demands that she should have treated her sources in a way it took scientific historians a long time to learn.

Mr. Benson reveals himself as an " Emily-ite ", but surely enthusiasm for Emily need not mean such continual detraction of Charlotte. No language is too strong when Mr. Benson gets going. He even finds " unmitigated hatred and contempt " for Branwell in Charlotte's letters: she herself, though in love with a married man, was pitiless to Branwell, who was in love with a married woman. Emily and Anne were in alliance, and Emily was friendly to Branwell, and this was the cause of the " estrangement ", the " implacable " feeling, between her and Charlotte. Again, once started, Mr. Benson gives his imagination full play. He paints a picture of Branwell coming home late from the Black Bull, Charlotte downstairs offering him not so much as a word, while in Emily's room he finds one willing to talk things over. " Silent daily antagonism " about Branwell grows for three years between the two sisters ", an estrangement which she (Emily) would not suffer to be reconciled " even in her last days.

As an attempt to solve the mystery of the Haworth Parsonage the book may be welcomed, but Mr. Benson can scarcely expect readers of the Brontës to find it conclusive.

Once upon a time a reviewer could be relied upon to say that political biographies were too long. That complaint cannot stand against Prof. G. M. Trevelyan's *Sir George Otto Trevelyan* (Longmans, 12s. 6d.); indeed, we should have been glad to have more of the letters of the biographer of Macaulay, the friend of Roosevelt, and the historian of the American Revolution. For Trevelyan was never a politician only; indeed he was never a politician first, although he was one of the last of the Whigs. He was a man of letters in the best sense; there can have been few, in youth or age, who kept about them the atmosphere of culture to the degree in which Trevelyan did: even when in Ireland as successor to the murdered Lord Frederick Cavendish he did not forsake the classics.

Sir George Trevelyan's lines fell in pleasant places. Amply supplied with money, and with more than his share of brains, he had a long and

happy married life, talented children, congenial work to do, and health and strength to do it. His son's biography is written with the pen of the practised writer, and with a restraint which perhaps might have been less severe with advantage. The glimpses of Macaulay, Carlyle, Gladstone, Morley, and Roosevelt add to the book's interest. Does Prof. Trevelyan, we wonder, advise his students at Cambridge to publish books without index?

The sons of the late Canon Wilson have done well to publish their father's life—*James M. Wilson: an Autobiography, 1836-1931* (Sidgwick & Jackson, 10s. 6d.), adding to it a bibliography and such information as is necessary to make a connected story. The aim of the narrative is to show the change in religious thought that took place both in the writer himself and in the rest of the world during his long life. It is a fascinating story all through—from school at King Williams's College and Sedbergh, through University life at Cambridge, as master at Rugby and Headmaster at Clifton, to parish life at Rochdale and a Canonry at Worcester (1905-1926). In many ways Wilson was a generation before his time, while his writings when he was in the eighties and even nineties showed remarkable freshness. In Rochdale he was contemporary with J. Hirst Hollowell, and it is to be regretted that two good men never really understood each other. The editors have done their work extremely well.

Not much time has been wasted in producing books about Bishop Gore. In *Charles Gore, Father and Son* (Murray, 3s. 6d.), Mr. John Gore, the Bishop's nephew, tells of the Bishop's home and family, and especially of his father, also Charles. It is really a family book, illustrated by letters written by Gore at different periods of his life. Mr. Gordon Crosse's *Charles Gore* (Mowbray, 2s. 6d.) is a masterly little biographical sketch, which will both satisfy those who knew Gore, and provide those who did not know him with a competent sketch of the man, and an adequate account of all that he did for the Church he loved and served.

Mr. E. F. Podach's *The Madness of Nietzsche* (Putnam, 7s. 6d.) is translated from the German *Nietzsche's Zusammenbruch,* published in 1930. How much advantage is gained by investigating the circumstances of Nietzsche's breakdown is a matter of opinion. To some it may seem of no service to know that from 1889 to his death in 1900 Nietzsche was mad; for others it will colour their judgment of his works. We do not propose to follow Dr. Podach in his narrative, or to attempt, when doctors disagree, to decide on the causes of Nietzsche's madness. Where all this kind of thing leads is suggested by the opinion of a medical nabob quoted in the Preface to the English Edition :—

> Jesus's fate is simply incomprehensible without the help of psychopathology . . . The idea that Jesus was a mental case can no longer be arrested in the realm of scientific knowledge—the idea is " marching on ". Science has dragged Jesus down from the throne of godhead and has recognized Him as a human being. Science will yet recognize Him as a patient.

" He is neither first-rate, nor second-rate, nor tenth-rate. He is just his horrible unique self ". So Mr. Bernard Shaw describes Frank Harris, whose biography—*Frank Harris* (Cape, 7s. 6d.)—has just been written by Mr. Hugh Kingsmill. The only liars we have known to approach Harris are—but we mustn't. Not without ability, and with unlimited self-confidence, Frank Harris forced himself into the editorial chair, first of the *Evening News,* then of the *Fortnightly,* then of the *Saturday Review.* He knew most people in the literary world of his day, except those who refused to meet him; he wrote about most of them, relying on his imagination

when the facts gave out or were not sufficiently interesting. He was a blackmailer, and his *Autobiography* is utterly unreliable, and shockingly obscene. In his presence no woman was safe; perhaps the man can best be summed-up when we learned that when he pressed Browning

> to confide whether he had learned the whole gamut of passion from Mrs. Browning, or whether he had amassed his sexual love from a number of sources, Browning drew into himself like a hurt snail and looked indignant. Harris tried to conciliate him by adducing Shakespeare's frankness about lust, but Browning remained in his shell.

A " horrible " man indeed. Let us hope he was unique and pray that he may speedily be forgotten.

Mr. Jonathan Cape invariably does well for his authors, and Mr. J. W. M. Sullivan's *But For the Grace of God* (7s. 6d.) is beautifully produced. Mr. Sullivan can write, too, and it can safely be prophesied that anyone starting this scarcely-disguised autobiography will be anxious to read on. Mr. Sullivan's views on women may or may not commend themselves, but his Marjorie and Sybil are certainly creatures of flesh and blood, and not abstractions. It is the man himself who presents the reader with his greatest problem. Musician and mathematician, with talents on various lines, " Shaughnessy " in some ways remains strangely naïve. The ease with which he generalizes from his own experience is a typically youthful trait; for example,

> I have already referred to the writings of Dostoevsky as a revelation. They happen to constitute one of the major revelations that any man can experience.

On the whole the book presents us with a personality never truly integrated. Of this Mr. Sullivan himself seems to be conscious, for he says,

> Apart from such exterior constraints my life was bound to be amorphous. . . . I knew of no " cause ", religious, social, or other, to which I could devote myself.

The book tends to justify the conclusion to which experience on every side leads, that it is impossible for man or woman to live an integrated and therefore happy life without religion, and without some great cause or purpose equivalent to religion.

Mr. H. C. Mason's *Adventures in Religion* (Watts, 3s. 6d.) is an autobiography which tells of the boyhood of a Wesleyan minister's son in South Africa. Handicapped by bad health and poor sight, the boy broke down in his teens, by which time he considered himself emancipated from his father's religion. The book then jumps to an Epilogue which leaves us not very clear where Mr. Mason stands to-day.

Mr. Stuart Wood's *Shades of the Prison House* (Williams & Norgate, 12s. 6d.) is a book that raises great problems. In it a man who has spent most of his life in prisons of all kinds, though he has kept clear of crime during the last five years, tells his own story. The first ineluctable question is how far the book is truth and not fiction; this may seem to be a harsh judgment, but Mr. Wood stresses so much his ability to get money out of people by " telling the tale " that the reader cannot but wonder. Incidentally the tale was often told to ministers :—

> Money was perilously scarce and it looked to me as if I should have to fall back upon " the tale ". I tried one parson, who advised me to leave Worthing lest worse befall me, but another came down with a quid and I withdrew to a local hostelry to relieve my feelings.

Accepting the book as an accurate account, the whole vexed problem of the treatment of the criminal is presented. An unfortunate home and

early misdemeanours led to crime; when once it was found how easy it was for a man with quick brains and glib tongue to deceive, the descent was swift, and soon drink came to play its part. Mr. Wood contends that it is the impossibility of getting honest work which results in recidivism. Here is the vicious circle :—

> Criminal: " I am utterly tired of this awful life. I would give anything to get honest work and go straight ".
>
> Society: " That is what you say. But how are we to know that you are sincere in your desire ? "
>
> Criminal: " I will prove my sincerity. Give me any kind of work I am able to do and I will prove it ".
>
> Society: " We cannot do that. You have lost your character for honesty. You are a convicted criminal. Once a criminal, always a criminal. We are sorry, but we don't believe you ".

How far has the reform movement affected prison life? Mr. Wood claims that in practice it depends largely on the Governor, from whom the warders take their cue. It is evident, however, even from this book, that, while much remains to be done, the progress has been considerable.

Mr. Wood hides nothing, either about himself or the evils of prison-life; he shows how the prisoners' lack of interests not only causes egocentricity, but masturbation, neurotic states, and insanity. It remains to be said that the book is as thrilling as any novel. One hopes all the time that the writer is going to come through—so often he breaks the law for no obvious reason—and it is disappointing that he does not tell how salvation came in the end.

Another book which presumably we have to regard as genuine is Mr. R. B. Brown's *The Apology of a Young Ex-Parson* (Duckworth, 10s.). Mr. Brown was educated at Tonbridge and Cambridge; then he appears to have acted at the Old Vic., taking Orders in December, 1926, and relinquishing them in 1929. He has apparently written two novels, which, in the reviews on the jacket of the present book, are described as " quite delightfully improper " and " engaging in their naughtiness ". The publication of extracts from Mr. Brown's diary can only be called crude exhibitionism. He had no real call to the ministry, and admitted that he had no personal knowledge of Christ; his purpose in taking Orders seems to have been to supply life and light, colour and vivacity, to the Church. It is clear from the beginning that he has no real message to preach, and no belief that the people to whom he ministers are persons like himself, children of God for whom Christ died. He always " does himself very well ", and is bored and repelled by ordinary folk.

> Last night I drank champagne all alone, and ate my first strawberries and cream of the season: these things *do* count.
>
> In the afternoon I took two funerals: very brilliant sunshine for a change, and so I wore a clean cotter and the beautiful purple damasked satin silk stole all embroidered with Japanese gold and scarlet silk. This was great fun.
>
> I used my new silver font to baptize a delicious baby; and the Bishop came to supper. There is nothing more to record, except that I bought to-day two bottles of vermouth . . .

This shows Mr. Brown's attitude to his work. Add to it that he is very vain about his personal appearance, and very annoyed that Canon Hepher should say

> that I am not at all an unusual person, which is ridiculous, since anyone but a fool could see that I am quite a singular person,

and you get a good idea of Mr. Brown, who describes the menu of a luncheon at the Carlton Grill, after which

> coffee in the lounge, and deep talk of Christ, Richard Middleton, D. H. Lawrence, and things like that.

The trouble is that there is no sign of either deep thought or hard reading in the diary. The books Mr. Brown reads are all ephemeral modern stuff. He is one of the many nice, attractive boys who are so pathetic because they have not grown up.

Sir Ernest Benn is the individualist *par excellence,* and in the papers he has printed in *Honest Doubt* (Benn, 6s.) he lays about him with characteristic vigour. Socialistic schemes, State interference, quotas and conferences, are all soundly belaboured, and the *i*'s of the argument are dotted and the *t*'s crossed in the address on economy Sir Ernest recently broadcast. While often the violence of the denunciation excites criticism, yet it has to be said that there is nothing the country needs more than that sense of responsibility in high places and in low which Sir Ernest desiderates. He would do well, however, to remove from his writings such unworthy gibes as " indeed, the banker is wise to look rather carefully at the cheque of a legislator ".

Six of the most distinguished economists in the country—Sir Arthur Salter, Sir Josiah Stamp, Mr. J. Maynard Keynes, Sir Basil Blackett, Dr. Henry Clay, and Sir William Beveridge—delivered the Halley Stewart Lectures in 1931. These are now published under the title *The World's Economic Crisis and the Way of Escape* (Allen & Unwin, 4s. 6d.). As Sir William Beveridge suggested in the delightful persiflage at the beginning of his lecture, the patient has to make a choice between the specialists called in, for they are by no means in agreement. Perhaps the one point on which they would all agree, and the most important lesson the peoples and governments of the world have to learn, is suggested in Sir Basil Blackett's words :—

> The Cabinet Room in 10 Downing Street ought to have prominently emblazoned on its walls the Hegelian motto, " The Altogetherness of Everything ".

Mr. H. G. Wells's *The Work, Wealth and Happiness of Mankind* (Heinemann, 10s. 6d.) is one of those massive works from which the reviewer shrinks, for he knows the space at his disposal in any ordinary journal is too limited, we will not say to criticize, but even to describe, the book. This volume is planned as a successor to *The Outline of History* and *The Science of Life.* It is

> intended to be a picture of all mankind to-day, a picture of living mankind, active, working, spending, making and destroying.

Thus it describes how man has learnt to think, and conquered force, distance, hunger and climate, how he buys and sells and organizes work, how he becomes rich and poor, how woman plays her part, how man is governed, and how he learns and plays. This gives but the briefest indication of the many topics included in a survey which is a remarkable work of co-ordination and compression. It would be unlike Mr. Wells to concern himself merely with past and present, and so his concluding chapter deals with "The Outlook for Mankind".

A short time ago we strongly recommended our readers to read Mr. Hartley Withers's *Everybody's Business.* Those who desire a shorter work should read Mr. Withers's *Money in the Melting Pot* (Sidgwick & Jackson, 3s. 6d.), the clearest account we have seen of the economic crisis.

Vol. IX in Mr. F. S. Marvin's Unity Series is called *The New World-Order* (Oxford Press, 8s. 6d.). It consists of lectures given in Danzig, 1929, and Stockholm, 1931. The contributors are Mr. Marvin himself

("The Chief New Thing", "Contemporary Education", and "Race Problems in Industry and Culture"), Mr. Herbert Dingle ("The Atom" and "The Universe"), Mr. Osbert Burdett ("English Literature"), Mr. Ragnar Östberg ("Swedish Architecture"), Miss Doris Mackinnon ("Biology"), Dr. Östen Undén ("International Law"), and Mr. Hartley Withers ("Economic Success and Failure", and "International Finance").

Mr. Arthur Porritt has edited the contributions made to Commission I of the World Conference for International Peace through Religion, the terms of reference of the Commission being "What are the causes of war and the tendencies that make for war?" The contributors include Sir Arthur Salter, Sir J. Arthur Thomson, Mr. C. F. Andrews, Mr. Wickham Steed, Prof. Alfred Zimmern and Prof. André Siegfried. *The Causes of War, Economic, Industrial, Racial, Religious, Scientific, and Political* (Macmillan, 7s. 6d.), is thus a valuable collection of evidence.

Problems of Peace: Sixth Series (Allen & Unwin, 8s. 6d.) consists of lectures delivered at the Geneva Institute of International Relations last August. Prof. Zimmern writes a chapter in this volume also; among the other contributors are Prof. H. J. Laski and Dr. Sherwood Eddy ("Russia and the World Community").

Dr. W. G. Moore, who contributes to our pages this quarter, has done good service in writing *France and Germany* (S.C.M., 2s. 6d.). Dr. Moore has had exceptional opportunities of studying the two peoples in recent years, and his survey affords great help as we try to understand the fears and suspicions, the policies and the Parties, of what it is to be feared must still be called the rival nations. There is an extremely useful Appendix suggesting material for further reading. We commend the book to our readers.

Mr. Henry Brinton's *The Peace Army* (Williams & Norgate, 3s. 6d. & 2s. 6d.), after surveying the present state of the world, suggests that the way to prevent future wars is by means of a " Peace Army " on the lines recently suggested by Miss Royden, Dr. H. R. L. Sheppard, and Dr. Herbert Gray.

The Devil's Camera (Epworth Press, 2s. 6d. & 1s.), by Messrs. R. G. Burnett and E. D. Martell, deals with " the Menace of a Film-ridden World ". The authors make out a very good case, though we imagine that their violence will sometimes prevent the book from making its way. They claim that the cinema is being employed over all the world to make profits by appealing to the lower side of human nature. They illustrate their case from films both in the United States and in this country. Perhaps the two strongest points they make are the effect of the Hollywood type of film on the Eastern races, and the failure of the churches to make the full use of this means of religious propaganda. They point out that the film trade has employed all kinds of means to prevent the competition of the churches, but they hold that, were the pulpit to use the screen as an aid and accessory, the cinema might be saved from its most obvious dangers.

In *Social Decay and Eugenical Reform* (Constable, 6s.), Prof. F. C. S. Schiller surveys social, political, and industrial life to-day, and suggests ways and means by which eugenics can help to solve its problems. We have a Eugenical Baby Show, and the eugenical reform of the House of Lords—

> a very convenient starting-point for an attempt to sublimate human snobbishness into a basis for positive eugenics, to transform our present

> " nobility " into a real aristocracy, and to stimulate everywhere an appreciation of aristocracy in the original and proper sense of the word—*i.e.*, a regard for human excellence.

The eugenical reform of the plutocracy, democracy, and the intelligentsia is then discussed. Prof. Schiller is provocative as ever. Evidently his sojourn in Oxford did not acquaint him with the existence of Mansfield or Congregationalism, for—

> For over 1500 years the Christian Churches have not seen fit officially to introduce any alteration into the Creeds in which they stereotyped the revelations with which they had been entrusted.

Kant also meets with Dr. Schiller's displeasure—as do many other individuals and institutions.

Dr. J. F. Worsley-Boden's " Essay in Reform "—*Mischiefs of the Marriage Law* (Williams & Norgate, 21s.)—occupies more than 400 pp. It consists first of a valuable summary of marriage and divorce in history and possible relief under the present law, together with lists of statutes and cases cited and details of the divorce law in other countries. There follows an indictment of the present system in this country, and a plea for reform, in which Dr. Worsley-Boden accepts the six grounds for dissolution of marriage accepted by the Royal Commission Majority Report—Adultery, Wilful Desertion, Cruelty, Incurable Insanity, Habitual Drunkenness, Imprisonment for Life under a Commuted Death Sentence—and adds a seventh—Incurable Disease at time of marriage. Dr. Worsley-Boden argues that our present divorce law is based on

> the Canon Law, which has outlived its day, and is a dark blot on English justice and the *bête noir* (*sic*) of all who realize that large and liberal marriage laws are the corrective of sexual immorality and the key to matrimonial stability.

He believes that

> the new understanding of sex and the reform of the law in the introduction of greater liberty of divorce will improve both the happiness and the morals of marriage.

Dr. Worsley-Boden does not always carry us with him, but there is no doubt that the present legal system, with its limitation of divorce to adultery, leads to collusion and a great deal of sexual immorality.

Mr. A. Corbett-Smith seems to have written about most things, and it is surprising that he has not written about women ere this. *Woman: Theme and Variations* (Douglas, 8s. 6d.) is a weird medley of grave and gay, wise and foolish, sound observation and casual and careless chat. Most readers will be able to learn something from it, but it is unlikely that they will conclude that Mr. Corbett-Smith, who is a disciple of Mr. Havelock Ellis, has solved the woman problem, or that he is a safe guide through the perplexities of these modern days.

Mr. Havelock Ellis introduces a work most difficult to review, *A Thousand Marriages* (Williams & Norgate, 21s.), which bears the names of Dr. R. L. Dickinson and Miss L. Beam. This " Medical Study of Sex Adjustment " is based on the case-book of a New York gynecologist, whose experience covers 35 to 40 years, and whose skill and conscientiousness are abundantly manifest in the specimen case-history in the Appendix. Some patients were in consultation with the doctor from youth to widowhood or old age, and he has data, therefore, for every stage of sex life.

The survey will be of special value to the medical profession, especially in its claim that sex experience can be deduced from anatomical evidence. Ordinary readers and especially those called upon to help men and women

in the pastoral relationship, will be placed at a disadvantage, because they will be in doubt how far these cases represent the generality of women. The mere fact that a woman consults a gynecologist in itself may suggest some measure of abnormality. It is to be hoped that the condition of things disclosed in the volume is abnormal, for it reveals an amount of marital misery that can only be described as sickening. The book deals in detail with frigidity, passion, and dyspareunia; with the amount and technique of coitus; with auto-erotism, the use of contraceptives, *etc.*

Perhaps the most striking impressions left at the conclusion of the survey are :—

(1) A realization of the vast ignorance of people entering on married life.
(2) The entire absence in most of these cases—and apparently in the doctor's counsel—of what may be called self-control. Even when the religion of husband or wife is stated, it seems to be assumed that the body is supreme, that if desire exists it must be satisfied. Anything like a co-ordinated life, with sex in its due, though subordinate, place is of the rarest occurrence.

If this book represents the average normal life of married people of the Anglo-Saxon races, it is clear that the Christianization of man has yet to begin.

Dr. Alfred Adler's *What Life Should Mean to You* (Allen & Unwin, 10s. 6d.) may be called a popular exposition of "individual psychology". Psychology "is the understanding of an individual's attitude towards the impressions of his body", and its first requisite—what psychoanalysis lacks—is "a recognition of the coherence of the personality and of the unity of the individual in all his expressions". All life's problems can be grouped under occupational, social, or sexual. Dr. Adler discusses in readable style, the various aspects of his subject—feelings of inferiority and superiority, early memories, dreams, family and school influences, adolescence, crime, occupation, love, and marriage. He has much to say that is of pertinence and value, though he plays continually on one string. His conviction "that Individual Psychology shows us how we could change every single criminal" illustrates the over-emphasis which marks the book.

If business men can overcome the American atmosphere they may pick up some useful tips from Dr. D. A. Laird's *Psychology and Profits* (Williams & Norgate, 6s.). There are sentences like

> This results in deflating a position which one executive worked into a 10,000 dollar value when it is taken by a very capable man, who, on account of these individual differences, cannot produce this value because a neatly drafted organization chart restricts his functions to the character of his predecessors,

but there are short crisp epigrams too.

The latest volume of the *World Dominion* survey is the Rev. T. Stanley Soltau's *Korea* (World Dominion Press, 3s. 6d. & 2s. 6d.). This volume, which deals with the response to Christianity of "the hermit nation", has as a special feature pictures of indigenous church buildings. There are the usual maps and charts, and Dr. Kilgour again contributes a chapter on "The Bible" in the area surveyed.

The article on Madagascar by the Rev. A. M. Chirgwin lends a special interest to a volume printed for private circulation, *Ten Years' Review of Mission Work in Madagascar, 1921-1930.* Edited by the Rev. H. A. Ridgwell, this is the seventh decennial review of the London Missionary Society's work in the island. It contains full information and statistics, and should be read by all who wish to keep abreast of missionary enterprise in a particularly interesting field.

The Rev. E. Shillito's *Craftsmen All* (Livingstone Press, 2s.) deals with " Fellow-Workers in the Younger Churches ". It tells of evangelists like Prophet Harris, wayfarers like Sundar Singh, martyrs in China and Madagascar, artists like a Sinhalese muhandiram, poets like N. V. Tilak, tribesmen like Khama, champions like Kagawa. It is well to be reminded that the heroic days of Christendom are not all in the past.

Miss Iris Corbin has told the story of *Tamate the Fearless* (Independent Press, 6d.) for children in the Junior Textbook for the Congregational Union Young People's Examination.

Those who ask whether Unitarianism can provide sufficient dynamic for missionary service will be interested in Mr. M. C. Ratter's *To Nangroi* (Lindsey Press, 1s.), the account of a recent visit to the Khasi and Jaintra Hills (to the north of Assam). Mr. Ratter's racy narrative, in which Unitarianism seems to have Calvinism as its opposite, recounts his experiences and tells of the life, worship, and beliefs of the people he visited.

In *The Pioneering Days of Southern Maoriland* (Sharp, 6s.) the Rev. M. A. Rugby Pratt, the President-Elect of the New Zealand Methodist Conference, tells of the work of James Watkin, the first Methodist missionary and his successor.

Mr. Basil Mathew's *Yarns on Heroes of the Day's Work* (Livingstone Press, 1s.) deals with Wilberforce, T. S. Raffles, David Bruce, F. L. Brayne, and Nansen.

We acknowledge ourselves conquered by Mr. Edmund Blunden. On opening *The Face of England* (Longmans, 3s. 6d.) our first impression was one of surprise; we wondered what the editors of the " English Heritage " series said when Mr. Blunden's manuscript reached them. It consists of short sketches on all manner of more or less relevant subjects, and not only in prose, arranged according to the changing year. Then we wondered if this *genre* were not within the range of most ready writers did they but give themselves time to pause for the right word. But after the cricket match at Harmans, Mr. Blunden had won his victory, and we settled down to pure enjoyment with criticism stilled, and we entirely commend *The Face of England.*

The authors of two other volumes in the Series had no easy task; but they have surmounted the difficulties. Mr. Hugh Walpole writes a charming introduction to Mr. Guy Parsloe's charming study of *The English Country Town,* and Sir Chartres Biron performs the same office for Mr. H. G. Corner's *London,* a packed little book which does not manage to mention the Fleet Prison in the 16th Century or the building that to-day stands on its site.

Mr. Clennell Wilkinson had plenty of material for his *The English Adventurers* in the same series. From the doughty deeds of Crusaders, Explorers, Navigators, Buccaneers, Soldiers, and Missionaries he has compiled a racy story.

The Labouring Life (Cape, 7s. 6d.) is, we are ashamed to say, our first introduction to Mr. Henry Williamson, for we have read neither *The Village Book* nor *Tarka the Otter.* The present volume is really a continuation of *The Village Book,* describing the life of the Devonshire village of Ham in summer and autumn as the former book did in winter and spring. Mr. Williamson is uniformly successful with men and things; there is verisimilitude about his village characters, and he makes a scene live before the eyes of his readers. All lovers of nature will rejoice as they

read, both for the contents of the book, and because Mr. Williamson came to the village of Ham before it had been changed by the influx of modern life. A word must be spared for the publishers, who have not only produced the book with their usual skill, but have issued it at a cheap price.

General Peter N. Krassnoff's *Napoleon and the Cossacks* (Allen & Unwin, 12s. 6d.) is an historical novel of nearly 600 pages, which is well written and sustains the interest of the reader to the very end. Some of the passages are extraordinarily vivid, especially those describing the retreat from Moscow; the reader is made to feel the relentless pressure of the Russian winter on the health and *morale* of Napoleon and his men. General Krassnoff does not hesitate to bring his two heroes into personal contact with both Napoleon and Alexander. He leaves Napoleon very abruptly, and assumes his reader's acquaintance with his fate after the fall of Paris.

A very appropriate jacket with its snow deserves a special word of praise.

Miss N. Brysson Morrison's *Solitaire* (Murray, 7s. 6d.) is a novel which tells afresh the story of that fascinating and mysterious woman, Mary, Queen of Scots. The book we found to be strangely uneven; the first chapters seemed to drag heavily, and it was not until half-way through the book that Miss Morrison took wings. The last pages are written in a most attractive style, and the hardest-hearted cannot withhold his sympathy from the imprisoned Queen.

Miss E. M. Delafield stands alone in her power of describing catty women; there is not a single attractive woman in *Thank Heaven Fasting* (Macmillan, 7s. 6d.). That Miss Delafield skilfully delineates young women of the idle rich society class thirty years ago there is no doubt, and she seems to do it with impish delight. There is something of Jane Austen about this book, though we wish it could have been relieved by a single pleasant character. EDITOR.

**Tell John,* by the Revs. Geoffrey Allen and Roy McKay (Maclehose, 5s.) contains nine essays in which the Chaplain of Lincoln College, Oxford, and the Vicar of St. Mark's, Birmingham, consider the message of Jesus and present-day religion. The views of the writers are in the main a form of the Barthian theology and the school of crisis; and the writers themselves seem strongly inclined towards movements similar to the Oxford Group. These essays have a very real religion in them, and will be of great service to every sympathetic reader. The thought that God speaks, and that it is ours to hear and obey, and the truth of the sovereignty of God, are the theme of the book. What needs to be more definitely faced is the relation of faith to knowledge, and to the rest of life's experience; and perhaps there is just a touch of impatience with the less spiritual types of mind. But the book is a contribution to the permanent things of the soul, and I hope it will be very widely read.

*Dr. Robert Mackintosh's *Some Central Things* (Indep. Press, 3s.) is a Biblical study of the Messianic aspect of Christ's life and teaching, based on the great fact, about which Dr. Mackintosh says there is "no shadow of doubt", *viz.*, that Jesus "knew and felt Himself to be the destined fulfiller of the Messianic hope". There is a striking chapter on "Paul and Paulinism", and at the end an outline of "N.T. Christologies". This little book of 110 pages reflects a mind so keen, and yet so modest and fundamentally Christian, that it is a most winning bit of Biblical interpretation. It has none of the "fog of technicalities" in which Dr. Mackintosh fears that Gospel studies are now being enveloped: "Logic is a great thing", he

says, "but there are stronger forces still; and the friends of God have wiser teachers than inference, unrolling its conclusions in a shadowy twilight". I hope Dr. Mackintosh will yet complete the wider scheme of which he calls this book a fragment.

Those who have lost their first fervour for the old Alexandrine philosophers will find it rekindled by Dr. R. B. Tollinton's *Alexandrine Teaching on the Universe* (Allen & Unwin, 5s.). The period covered is roughly from the last century B.C. to the birth of Athanasius. There are sketches of the thought of Philo, Plotinus, Clement of Alexandria, and Origen; and many vivid touches in the comparison of their genius with our modern science. The Alexandrines were interested in what follows this life, in "the mystic union of the soul with God"; but we—"The majority of good men and women are leaving life's great open questions to be solved when life is done, and are meanwhile aware that the human race may have ten billion years to spend on this planet". This is a book of great value; it is written from a profoundly Christian perspective, and with a deep culture, both philosophically and in its literary excellence.

The general interest in the views of Sir Arthur Eddington and Sir James Jeans is, in the main, sound; and whatever objections may be raised from a realist position against the idealist philosophy underlying those views, it is fairly cool of Mr. C. E. M. Joad to assume throughout his *Philosophical Aspects of Modern Science* (Allen & Unwin, 10s. 6d.) that these prominent scientists have made a belated acquaintance with philosophy, and lack philosophical training. Mr. Joad's criticism of them is little more than the stock arguments against idealism applied at great length to their special case. In the second half of his book Mr. Joad is much more interesting, and gives us his own views, which seem to comprise a lively brand of realism of his own—and not without serious difficulties, to which it is only right to say that the author is not blind. The best thing in the book is his discussion of æsthetic and religious experience; but the admission that the mystic is in touch with "reality" as no one else is, would seem open to many of the objections which have been urged against the scientists whose philosophical sins are the immediate cause of the book. One is inclined to ask again, What does Mr. Joad mean by "the stream of life"? And what by saying that "God's holiness would be lessened by His accessibility"? The quotation on this point from Von Hügel seems to carry a different sense from the hard one Mr. Joad puts on it. This is an interesting book, with many clever pages in it; but it will not sink either Sir Arthur Eddington or Sir James Jeans.

Mr. W. Denham Verschoyle's *The Soul of an Atom* (Search Publishing Co., 7s. 6d.) is a blend of the recent physics and astronomy with venturesome philosophical speculations on the physical basis of immortality. It is hardly satisfactory to speak of the mind or the soul of an atom when all you mean is an aura, or field of energy, surrounding it; and to pitch the beginning of things into the electron is not much better than when the psychologist pitches everything into the sub-conscious, about neither of which do we really know very much at all. The author's opinion seems to be that thought and life are emanations, akin to light, and that they appear in some condition or other when things are ready for them; and just as light travels on independently of its source, once it has been started, so thought and life are finally independent of their point of origin, and go on. But this is not immortality: it is a variant of Newton's first law of motion. There is a good deal that is very interesting in the book.

A. T. S. James.

The book of *Revelation* has been more misused than perhaps any other part of Scripture. Now a French writer, Dr. Paul Couchoud (Watts, 4s. 6d.) has discovered in it the secret of Christianity and the key to Christian origins. The true founder of Christianity is not the Jesus of the Synoptic Gospels, but the Lamb on the Throne, the Lion of the Tribe of Judah, the First and the Last and the Living One as portrayed in the Apocalypse. It is difficult to read the book patiently, for it flies in the face of so much that has now been established by reasonable scholarship, but it will no doubt attract some people who like this kind of thing.

The study of comparative religion is most necessary and useful. In *Religion, its Basis and Development* (Allenson, 5s.) the Rev. Montague Dale pleads for such a study and writes a number of essays on such subjects as the Definition, Prevalence, Origin, Evolution, and Rationale of Religion and its influence on society and morals. They are brief but useful and popular discussions of big subjects, characterized, perhaps, by some over-quick thinking and a rather indiscriminate use of authorities. For many people, however, they will serve as a good introduction to the whole subject of religion in its wider aspect.

In *Religion, Morals, and the Intellect* (Allen & Unwin, 5s.), Mr. F. E. Pollard pleads for a sane rationalism in religion and the conduct of life. He is very fearful of what he believes to be the modern tendency to depreciate the reason, and he would set it up again on its proper throne. He writes well and persuasively and has our entire sympathy in his polemic against sentimentalism and the misuse of symbols and magic. At times, however, he overstates his case. He is a Quaker and cannot quite avoid the air of superiority which sometimes characterizes even the best of Friends. At the same time his plea for intellectual liberty and for a religion which is life and power rather than rites or words is well urged and most needful.

In *Civilization as Divine Superman* (Williams & Norgate, 12s. 6d.), Mr. Alexander Raven contends that the true object of man's worship and devotion is civilized society regarded as a super-organic whole. He reaches this conclusion by way of Darwin, Nietzsche, Spengler, and Shaw. His book passes in rapid review the whole story of human development, which points, he thinks, to the conclusion that " a living reality exists in civilization,—a personality as vital and intense as that of any individual human being ". Further, the super-organic personality which this civilization embodies is the true Godhead. No doubt if we grant Mr. Raven's premises, there is something to be said for his conclusion, but in spite of the care and learning he has expended in developing and illustrating his theme, he fails to carry conviction.

" Man, like the mouse, has had to do a lot of thinking to hustle for a living," and therefore Prof. Joseph Jastrow argues in *Effective Thinking* (Douglas, 7s. 6d.) that it is just as well he should learn to think rightly and avoid the many errors and pitfalls which dog his steps. Hence this book, which is an essay in popular psychology written as a guide for busy people in a busy world. There is nothing new in it, but it is full of common sense and not without interest. We learn how to avoid " thobbing " and the cult of the " higher foolishness " and a great many other things which no doubt we need to know. W. B. Selbie.

Of recent years several outstanding books have been published from which it is possible to get an intimate understanding of the daily life of the typical Indian villager—an understanding obviously necessary for the shaping

of a policy of self-government or its intelligent support. Among the best of such books Mr. and Mrs. William Wiser's *Behind Mud Walls in India* (Allen & Unwin, 6s.) will take an honourable place. An American missionary couple with two small boys settled in camp alongside a village in the United Provinces, for the purpose of a survey—as they expected, for a few weeks. But they found that they could only secure data of value in so far as they became friends, and they stayed on for five years. They shared the village life, and they have set down the results with simple realism.

Their sympathy with the villager in his temptations and his entanglements, in his careful preservation of his very scanty rights, and his reluctance (often too well justified) to attempt the most obvious reform, may lull the reader into the belief that all is well. Their touch, so free from impatience or indignation, for three-quarters of the book might convey the impression that as it was in the beginning, so it ever shall be, and that all talk of reform is foolishness. But, if the book be taken as a whole, it expresses a deep and determined pessimism. From quite preventable causes Indian peasants suffer almost beyond believing. But these causes are so interlaced that only a change of heart can root them out. Anyone who is likely to have anything to do with India as missionary or administrator should know this book by heart. The knowledge will light his way through many a dark passage.

Christian Education in India (Macmillan, 3s. 6d.) is a little book, by a former Director of Public Instruction in the Punjab (Sir George Anderson) and the former Bishop of Madras (Dr. Whitehead), which takes up the report of the Lindsay Commission (reviewed in January), and attempts to carry it further. In the interests of Christian efficiency, the multiplication of Training Colleges for elementary teachers, and more effective work for the village Christians, it would make a much cleaner sweep of many of our Christian Arts Colleges. Its proposals are so extreme that it is not likely that the Boards will accept more than a portion of them. But it is bound to have an influence, for if we were starting afresh, we should be likely to adopt something corresponding to this scheme. The L.M.S. is little concerned, for it does not commit itself to large expenditure on higher education. We must make once again the protest that 3s. 6d. for twenty thousand words spread out over much paper is too high a price.

F. LENWOOD.

NEW EDITIONS, REPRINTS, *ETC.*

W. T. A. BARBER. *The Unfolding of Life.* Sharp. 3s. 6d. Parts of a Fernley Lecture revised and reprinted.

J. RENDEL HARRIS. *The Guiding Hand of God.* National Free Church Council. 2s. 6d.

Whitaker's Southold. Princeton & Oxford University Presses. 12s. This is called "a substantial reproduction" of Dr. Epher Whitaker's *History of Southold, L. I., in Its First Century*, now edited, with additions, by Dr. C. E. Craven.

W. M. FLINDERS PETRIE. *Religious Life in Ancient Egypt.* Constable. 3s. 6d. First published 1924.

W. M. FLINDERS PETRIE. *Social Life in Ancient Egypt.* Constable. 3s. 6d. First published 1923.

HENRY C. LEA. *History of Sacerdotal Celibacy in the Christian Church.* Watts. 5s. Fourth edition revised.

WALTER DE LA MARE. *Lewis Carroll.* Faber and Faber. 3s. 6d. Chapter reprinted from *The Eighteen Eighties.*

THOMAS CARLYLE. *Reminiscences.* Dent. 2s. Everyman's Library. C. E. Norton's edition of 1887. There are sketches of James Carlyle, Jane Welsh Carlyle, Edward Irving, Lord Jeffrey, Southey, Wordsworth, "Christopher North".

JAMES THOMSON. *The City of Dreadful Night;* Sir J. G. Frazer. *Adonis;* G. Elliot Smith. *In the Beginning;* Ivor Ll. Tuckett. *The Evidence for the Supernatural.* Watts. 1s. each. Thinker's Library.

LECTURES, PAMPHLETS, *ETC.*

All these Lectures deserve attention.

HAROLD J. LASKI. *Nationalism and the Future of Civilization.* Watts. 2s. Conway Memorial Lecture.

W. R. INGE. *The New Twilight of the Gods.* Longmans. 1s. Inaugural Lecture, University College of Wales, Aberystwyth.

SIR MICHAEL SADLER. *Liberal Education for Everybody.* Lindsey Press. 1s. Essex Hall Lecture.

G. G. KULLMANN. *The Challenge for Leadership of our Time.* Oxford Press. 2s. Walker Trust Lecture on "Leadership" delivered before the University of St. Andrews.
SIR J. A. THOMSON. *Purpose in Evolution.* Oxford Press. 2s. 6d. Riddell Memorial Lectures delivered before the University of Durham.
P. H. WICKSTEED. *The Religion of Time and the Religion of Eternity.* Lindsey Press. 1s. The Essex Hall Lecture of 1899 with Appendix and Notes.
G. A. JOHNSTON ROSS. *Behavior and Destiny: A Christian View.* Stanford and Oxford Presses. $1. West Memorial Lectures. Extremely useful.
S. A. COOK. *The Place of the Old Testament in Modern Research.* Cambridge Press. 2s. An inaugural Lecture.
FRANCIS E. POLLARD. *Education and the Spirit of Man.* Allen & Unwin. 2s. 6d. and 1s. 6d. Swarthmore Lecture.
RENDEL HARRIS. *Nicodemus.* 2s. *When and Whither.* Heffer. 3s. Nos. 4 and 5 of the "Evergreen Essays".

ALSO RECEIVED.

JOSEPH SMITH. *Synoptic Tables, Showing the Relationship of the First Three Gospels.* Birmingham: Berean Press. 2s. Based on Johannes Weiss's *Synoptische Tafeln.*
ANDREW C. BAIRD. *St. Paul's Life and Letters.* T. & T. Clark. 1s. Primers for Teachers and Senior Bible Class Students.
G. W. COLEMAN. *Through Shining Windows.* Epworth Press. 2s. 6d. "Sermons for Children".
C. BERNARD COCKETT. *Broken Things.* Stockwell. 2s. 6d.
"A. K." *The New Reformation.* Stockwell. 3s. 6d.
CAPT. REGINALD WALLIS. *The New Man.* Pickering. 1s.
J. C. M. DAWSON. *Present-Day Problems.* Pickering. 1s. 6d.
ERNEST BAKER. *The Prophetic Lamp.* Pickering. 1s.
ROBERT LEE. *Cameos of Our Lord.* Pickering. 3s.
HAROLD HOLLAND. *You.* Chelmsford, Crossway Press. 1s.
G. P. FORD. *Why are you alive?* Allan. 1s.
T. H. WALKER. *Life's Vaulted Arch.* Pickering. 2s. 6d.
Birth Control and Public Health. A "Report on Ten Years' Work on the Society for the Provision of Birth Control Clinics". Preface by Prof. Julian Huxley. The Society, S.E. 17. 1s.

PERIODICAL PUBLICATIONS.

London Quarterly and Holborn Review (April). These two journals have now amalgamated, a forerunner of the union of the Methodist Churches shortly to take place. It is a pity that the first combined number does not give any details of the new arrangements: we are simply informed on the cover that the Editors are the Rev. John Telford, for so long Editor of the *London Quarterly,* and the Rev. B. Aquila Barber, of the Primitive Methodist Publishing House. The number is quite a good one, among the articles being the Rev. J. A. Chapman's "Preaching", Dr. C. J. Wright's "Christology: Its Starting Point and Place in Christian Thinking", Prof. Humphries's "Christ's Miracles and their Message", and the Rev. Leslie Peake's "Tennyson and Faith".

The Hibbert Journal (April). The Editor writes on "Let us Educate our Masters", Sir James Baillie on "Spiritual Religion", Dr. C. F. Nolloth on "The Meaning of the Resurrection", and Dr. F. L. Cross on "Anglo-Catholicism and the Incarnation". There is a personal appreciation of Bishop Gore by Dr. Vernon Bartlet, and Dr. Rudolf Otto continues his study of "The Sensus Numinis as the Historical Basis of Religion".

Baptist Quarterly (April). We are glad to see the article by the Rev. W. H. Haden on "A Doctrine of the Baptist Ministry". The Rev. Frank Buffard writes on "The Religious Education of Church Members" and Mr. Francis Beckwith on "The Early Church at Leeds".

The Modern Churchman (April-June). A valuable article is Dr. Bouquet's "The Future of Ascension Day". The Bishop of Birmingham writes on "The Religious Situation" and the Editor on "A Ten Years' Truce to Controversy". A useful contribution is the Rev. C. H. D. Grimes's "Protestantism in Spain".

The Church Quarterly Review (April). The Bishop of Gloucester continues his sketch of "The Church", while the Bishop of Oxford discusses Resolution 42 of the Lambeth Conference. Canon Maynard Smith deals faithfully with Mr. Belloc as a historian, and the Rev. Walter Wragge surveys "The Broad Church Movement". Dr. J. Conway Davies has, for his subject, "Lambeth, Sex, and Romanticism", and there is an unsigned but informing sketch of the Churches of Europe.

The Expository Times (April-June). In these days when much attention is being paid to the curricula of theological colleges it is interesting to read Dr. McFadyen's "The Place of Languages in Theological Education". There are

three articles on "The Barthian School" by the Rev. J. H. Morrison, the Rev. N. W. Porteous, and Dr. J. M'Connachie, and a useful note by Dr. Bartlet on "The Doctrine of 'Particular Guidance' ". Dr. C. H. Dodd's "The Framework of the Gospel Narrative" is timely.

The Friends' Quarterly Examiner (Fourth Month. Mr. Edward Grubb writes on "The Inward Light", and Mr. John S. Hoyland on "The Teacher and the Inward Light". Dr. Austin Priestman discusses "The Poetry of George Meredith", Mr. Wm. S. Westover "Religious Education at School", and Mrs. Robinson continues her reminder of the life of Conscientious Objectors during the War.

British Journal of Inebriety (April). The only article in the number, which is largely devoted to reviews, is Dr. W. Norward East's "Mental Defectiveness and Alcohol and Drug Addiction".

Individual Psychology and Psychosomatic Disorders (I) is No. 4 of the Medical Pamphlets of the Individual Psychology Publications. Dr. Langdon Brown's "The Return to Aesculapius" is especially interesting in its use of D. H. Lawrence as an illustration; Dr. Woodcock's "The Development of Individual Psychology in the Twentieth Century" is a valuable summary; two important papers are Dr. Carruthers Young's "The Relations between Organic Disease and the Affective Life", and Dr. Vere Pearson's "Individual Psychology of Phthisis". Dr. M. Robb's "Organ-Jargon" is an excellent example of psychology run mad, and that is a mild way of putting it.

The International Review of Missions (April). The editors continue their survey of "The Missionary Significance of the last Ten Years", this number including South-east and Central Asia, the Near East, and North Africa, Africa and Madagascar. The Rev. Harold Fey's subject is "Missions and Machines", Mr. W. P. Anderson's "Christian Missions and Lepers", while the Rev. W. F. Rowlands tells us something about the "Clark Evangelistic Bands of China".

World Dominion (April). This magazine is again full of brief accounts of evangelistic work in many parts of the world. There is a striking article by one who played a major part in the case recently before the Courts between the Bank of Portugal and Messrs. Waterlow.

The Evangelical Quarterly (April). Dr. W. C. Robinson writes on "The Quest of the Historical Jesus", Dr. Vollenhoven on "The Significance of Calvinism for the Reformation of Philosophy", Dr. George Johnson on "Calvinism and Interpretation", and Dr. Hector MacPherson on "The Covenanters: Their Fight for Freedom". Dr. G. H. Hospers's "Basic Requisites in our Theological Thinking" discusses the limitations of Liberal Theologians, including the evil example of Prof. Wm. Newton Clarke.

The Yale Review (Spring). An excellent number, with Dr. Maynard Keynes's "The Prospect of the Sterling Exchange" given pride of place. Prof. Raymond Moley discusses the American administration of justice as affected by politics, Prof. J. Laski writes on " India at the Cross Roads", Prof. Julian Huxley gives "Impressions from a Russian Note-book", and there is a very good short story by Mr. A. L. G. Strong.

The Review and Expositor (April). Most ministers, we imagine, would benefit by reading Dr. W. R. Cullom's "The Minister as Shepherd". Miss Selke concludes her study of "The Relation of Martin Luther to Evangelical Religion", and the Rev. J. C. Slemp discusses "The God of Contemporary Thought".

The Anglican Theological Review (April). Dr. Angus Dun writes on "In Search of a Theory of Prayer", and Dr. Fleming James on "Was there Monotheism in Israel before Amos ?" Mr. Martin Rist argues that the *Mark* of Aleph B is a complete Gospel.

Biblical Review (April). The main articles are Dr. H. P. Sloan's "Keeping the Faith of Jesus Christ", Bishop H. M. Du Bose's "Reformation or Revolution", and the Rev. R. Birch Hoyle's "The Lord's Prayer in History". The section headed "Current Thought and Activity" is extremely valuable.